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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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Pope Pius' Encyclical On Labor

UMMARY OF THE INTRODUCTION TO THE HOLY FATHER'S ENCYCLICAL.

The latest Encyclical letter of the Holy Father, containing 0 words and written in long-hand by himself, deals with PITAL AND LABOR, and commemorates the fortieth anniver- of Pope Leo XIII's immortal letter treating the same sub- Pope Pius declares that the "Rerum Novarum" of Pope Leo "laid down for all mankind unerring rules for the right on of the difficult problems of human solidarity, called the l question". The Holy Father sums up the benefits of his decessor's Encyclical to the workingmen, to sociologists, to the , to teachers, to civil authority, and even to the Church. t letter formed the basis of "a truly Christian social science" ch has helped legislatures and the post-war statesmen. It be- a "Magna Charta" of the social order, under which unions orkingmen found justification.

thority of the Church In Social and Economic Spheres

fore proceeding to discuss these blems we lay down the prin- long since clearly established by XIII that it is our right and our to deal authoritatively with soc- nd economic problems. It is not, urse, of the Church to lead men ransient and perishable happiness only to that which is eternal. In- the Church believes that it would rong for her to interfere without cause in such earthly concerns. t she never can relinquish her given task of interposing her au- ty, not, indeed, in technical mat- for which she has neither the pment nor the mission, but in all that have a bearing on moral ect. For the deposit of truth en- ted to us by God, and our weighty of propagating, interpreting and ng in season and out of season the moral law, demand that both l and economic questions be ght within our supreme jurisdic- , is so far as they refer to moral s.

or though economic science and l discipline are guided each by wn principles in its own sphere, false that the two orders are so nct and alien that the former in way depends on the latter. The alled laws of economics, derived the nature of earthly goods and the qualities of the human body soul, determine what aims are un- inable or attainable in economic ers, and what means are thereby ssary; while reason itself clearly es, from the nature of things and the individual and social charac- f man, what is the end and object he whole economic order assigned od the Creator.

or it is the moral law alone which mands us to seek in all our con- our supreme and final end and to e directly in our specific actions hose ends which nature, or rather author of nature, has established them, duly subordinating the par- ar to the general. If this law be fully obeyed, the result will be particular economic aims, ther of society as a body or of in- iduals, will be intimately linked the universal theological order, as a consequence we shall be led progressive stages to the final end all, God himself, our highest and ng good.

The Right of Property

scending now to details, we com- e with ownership, or the right of erty. You are aware, venerable hren and beloved children, how mously our predecessor of happy ory defended the right of pro- y against the teachings of the alists of his time, showing that abolition of private ownership ld prove to be not beneficial, but vously harmful to the working es. Yet since there are some who ely and unjustly accuse the sup- e Pontiff and the Church of up- ing, both then and now, the ither classes against the proletar- and since controversy has arisen ng Catholics as to the true sense Pope Leo's teaching, we have ght it well to defend from cal- y the Leonine doctrine in this ter, which is also the Catholic doc- e, and to safeguard it against e interpretations.

Its Twofold Aspect

irst, let it be made clear beyond doubt that neither Leo XIII, nor e theologians who have taught un- the guidance and direction of the rch, have ever denied or called in tion the twofold aspect of owner- which is individual or social ac- ingly as it regards individuals or erns the common good.

eir unanimous contention has al- been that the right to own pri- property has been given to man ature, or rather by the Creator self, not only in order that individ- may be able to provide for their needs and those of their families, also that, by means of it, the which the Creator has destined the human race may truly serve purpose. Now these ends cannot ecured unless some definite and le order is maintained.

ere is, therefore, a double danger avoided. On the one hand, if the l and public aspect of ownership ienied or minimized, the logical equence is "individualism" as it alled. On the other hand, the re- on or diminution of its private individual character necessarily to some form of "collectivism." disregard these dangers would be ush headlong into the quicksands of modernism with moral, juridical and social order, which we condemned in the encyclical letter issued at the beginning of our pontificate.

Let this be noted particularly by those seekers after novelties who launch against the Church the odious calumny that she has allowed a pagan concept of ownership to creep into the teachings of her theologians, and that another concept must be substituted, which in their astounding ignorance they call Christian.

Obligation of Ownership

That we may keep within bounds the controversies which have arisen concerning ownership and the duties attaching to it, we reassert in the first place the fundamental principle, laid down by Leo XIII, that the right of property must be distinguished from its use. It belongs to what is called commutative justice, faithfully to respect the possessions of others, not encroaching on the rights of another and thus exceeding the rights of ownership.

The putting of one's own possessions to proper use, however, does not fall under this form of justice, but under certain other virtues, and, therefore, it is "a duty not enforced by courts of justice.' Hence, it is untrue to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the very misuse or even the non-use of ownership destroys or forfeits the right itself.

Power of the State

It follows from the twofold character of ownership, which we have termed individual and social, that men must take into account in this matter not only their own advantage but also the common good.

To define in detail these duties, when the need occurs and when the natural law does not do so, is the function of the government.

History proves that the right of ownership, like other elements of social life, is not absolutely rigid, and this doctrine we ourselves have given utterance to on a previous occasion in the following terms:

"How varied are the forms which the right of property has assumed! First the primitive form in use among rude and savage peoples, which still exists in certain localities even in our own day; then that of the patriarchal age; later came various tyrannical types (we use the word in its classical meaning); finally the feudal and monarchic systems down to the varities of more recent times.

"It is plain, however, that the State may not discharge this duty in an arbitrary manner. Man's natural right of possession and transmitting property by inheritance must remain intact and cannot be taken away by the State; for man the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community."

Hence the prudent Pontiff had already declared it unlawful for the State to exhaust the means of individuals by crushing taxes and tributes. "The right to possess private property is derived from nature, not from man, and the State has by no means the right to abolish it but only to control its use and bring it into harmony with the interests of the public good."

However, when the civil authority adjusts ownership to meet the needs of the public good, it acts not as any enemy, but as the friend of private owners, for thus it effectively prevents the possession of private property, intended by Nature's Author in His wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not, therefore, abolish but protects private ownership and, far from weakening the right of private property, it gives it new strength.

Obligation of Charity

At the same time a man's superfluous income is not left entirely to his own discretion. We speak of that portion of his income which he does not need in order to live as becomes his station. On the contrary, the grave obligations of charity, beneficence and liberality which rest upon the wealthy are constantly insisted upon in telling words by Holy Scripture and the Fathers of the Church.

Acquisition of Property

The original acquisition of property takes place by first occupation and by industry or, as it is called, specification. This is the universal teaching of tradition and the doctrine of our predecessor, despite unreasonable assertions to the contrary, and no wrong is done to any man by the occupation of goods, unclaimed and which belong to nobody. The only form of labor, however, which gives the workingman a title to its fruits, is that which a man exercises as his own master, and by which some new form or new value is produced.

CAPITAL AND LABOR

Altogether different is the labor one man hires out to another, and which is expended on the property of another. To it apply appositely the words of Leo XIII, "It is only by the labor of workingmen that States grow rich." Is it not, indeed, apparent that the huge possessions which constitute human wealth are begotten by and flow from the hands of the workingman, toiling either unaided or with the assistance of tools and machinery which wonderfully intensify his efficiency? Universal experience teaches us that no nation has ever yet risen from want and poverty to a better and loftier station without the unremitting toil of all its citizens, both employers and employed. But it is no less self-evident that these ceaseless labors would have remained ineffective, indeed, could never have been attempted had not God, the Creator of all things, in His goodness bestowed in the first instance the wealth and resources of nature, its treasures and its powers. For what else is work but the application of one's forces of soul and body to these gifts of nature for the development of one's powers by their means? Now the natural law, or rather, God's will manifested by it, demands that right order be observed in the application of natural resources to human needs, and this order consists in everything having its proper owner. Hence, it follows that unless a man apply his labor to his own property, an alliance must be formed between his toil and his neighbor's property, for each is helpless without the other.

This was what Leo XIII had in mind when he wrote, "Capital can not do without labor, nor labor without capital."

It is, therefore, entirely false to ascribe the results of their combined efforts to either party alone, and it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits.

Unjust Claims of Capital

Capital, however, was long able to appropriate to itself excessive advantages; it claimed all the products and profits, and left to the laborer the barest minimum necessary to repair his strength and to insure the continuation of his class. For by an inexorable economic law, it was held, all accumulation of riches must fall to the share of the wealthy, while the workingman must remain perpetually indigent or reduced to the minimum needed for existence.

Unjust Claims of Labor

The cause of the harassed workingman was espoused by the "Intellectuals" as they are called, who set up in opposition to this fictitious law another equally false moral principle: that all products and profits, excepting those required to repair and replace invested capital belong by every right to the workingman. This error, more subtle than that of the Socialists, who hold that all means of production should be transferred to the State, or, as they term it, "socialized," is for that reason more dangerous and apt to deceive the unwary. It is an alluring poison, consumed with avidity by many not deceived by open socialism.

Principle of Distribution

To prevent erroneous doctrines of this kind from blocking the path of justice and peace, the advocates of these opinions should have harkened to the wise words of our predecessor, "The earth, even though apportioned amongst private owners, ceases not thereby to minister to the needs of all."

This teaching we ourselves have reaffirmed above, when we wrote that the division of goods which is effected by private ownership, is ordained by nature itself, and has for its purpose that created things may minister to man's needs in orderly and stable fashion. These principles must be constantly borne in mind, if we would not wander from the path of truth.

Now, not every kind of distribution of wealth and property amongst men is such that it can at all, and still less can adequately attain the end intended by God. Wealth, therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good of all, of which Leo XIII spoke, be thereby promoted. In other words, the good of the whole community must be safeguarded by these principles of social justice. One class is forbidden to exclude the other from a share in the profits. This sacred law is violated by an irresponsible wealthy class who, in the excess of their good fortune, deem it a just state of things that they should receive everything and the laborer nothing; it is violated also by a propertyless wage-earning class who demand for themselves all the fruits of production as being the work of their hands.

Each class, then, must receive its due share, and the distribution of created goods must be brought into conformity with the demands of the common good and social justice. For every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society.

Uplifting of the Poor

This is the aim which our predecessor urged as the necessary object of our efforts: the uplifting of the proletariat. It calls for more emphatic assertion and more insistent repetition on the present occasion, because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impracticable, though they were both feasible and imperative. They have lost none of their force or wisdom for our own age, even though the horrible condition of the days of Leo XIII is less prevalent today. The condition of the workingman has indeed been improved and rendered more equitable in many respects, particularly in the larger and more civilized States, where the laboring class can no longer be said to be universally in misery and want.

But after modern machinery and modern industry had progressed with astonishing speed and taken possession of many newly colonized countries no less than of the ancient civilizations of the Far East, the number of the dispossessed laboring masses, whose groans mount to Heaven from these lands, increased beyond all measure. Moreover, there is the immense army of hired rural laborers, whose condition is depressed in the extreme, and who have no hope of ever obtaining a share in the land. These, too, unless efficacious remedies be applied, will remain perpetually sunk in their proletarian condition.

It is true that there is a formal difference between pauperism and proletarianism; nevertheless, the immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men.

Conditions to Be Overcome

Every effort therefore must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy and that an ample sufficiency be supplied to the workingmen. The purpose is not that these become slack at their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that when their own lives are ended, some little provision will remain for those whom they leave behind them.

These ideas were not merely suggested, but stated in frank and open terms by our predecessor. We emphasize them with renewed insistence in this present encyclical, for unless serious attempts be made, with all energy and without delay to put them into practice, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution.

A Just Wage

This program cannot, however, be realized unless the propertyless wage-earner be placed in such circumstances that by skill and thrift he can acquire a certain moderate ownership, as was already declared by us, following the footsteps of our predecessor. But how can he ever save money except from his wages and by living sparingly who has nothing but his labor by which to obtain food and the necessaries of life? Let us turn, therefore, to the question of wage, which Leo XIII held to be "of great importance," stating and explaining where necessary its principles and precepts.

Wage-Contract Not Unjust

First of all, those who hold that the wage-contract is essentially unjust, and that in its place must be introduced the contract of partnership, are certainly in error. They do a grave injury to our predecessor, whose encyclical not only admits this contract, but devotes much space to its determination according to the principles of justice.

In the present state of human society, however, we deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage-earners and of the employers. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits.

In estimating a just wage, not one consideration alone but many must be taken into account, according to the wise words of Leo XIII: "Before deciding whether wages are fair, many things have to be considered."

In this way he refuted the irresponsible view of certain writers, who declare that this momentous question can easily be solved by the application of a single principle, and that not even a true one.

Entirely false is the principle, widely propagated today, that the worth of labor and therefore the equitable return to be made for it, should equal the worth of its net result. Thus the right to the full product of his toil is claimed for the wage-earner. How erroneous this is appears from what we have written above concerning capital and labor.

Character of Labor

The obvious truth is that in labor, especially hired labor, as in ownership, there is a social as well as a personal or individual aspect to be considered. For unless human society forms a truly social and organic body, unless labor be protected in the social and juridical order, unless the various forms of human endeavor, dependent one upon the other, are unified in mutual harmony and mutual support, unless above all, brains, capital and labor combine together for common effort, man's toil cannot produce due fruit. Hence, if the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice.

Points to Be Considered

From this double aspect, growing out of the very notion of human labor, follow important conclusions for the regulation and fixing of wages.

In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family. It is right, indeed, that the rest of the family contribute according to their power towards the common maintenance, as in the rural home or in the families of many artisans and small shopkeepers. But it is wrong to abuse the tender years of children or the weakness of woman. Mothers will above all devote their work to the home and the things connected with it. Intolerable and to be opposed with all our strength is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls, to the neglect of their own proper cares and duties, particularly the education of their children.

Every effort must, therefore, be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage. In this connection we might utter a word of praise for various systems devised and attempted in practice, by which an increased wage is paid in view of increased family burdens and a special provision is made for special needs.

PLEADS FOR ECONOMIC JUSTICE

POPE PIUS XI

STATE OF BUSINESS

The condition of any particular business and of its owner must also come into question in settling the scale of wages; for it is unjust to demand wages so high that an employer cannot pay them without ruin and without consequent distress amongst the working people themselves. If the business make smaller profit on account of bad management, want of enterprise or out-of-date methods, this is not a just reason for reducing the workingman's wages. If, however the business does not make enough money to pay the workman a just wage, either because it is overwhelmed with unjust burdens, or because it is compelled to sell its products at an unjustly low price, those who thus injure it are guilty of grievous wrong; for it is they who deprive the workingmen of the just wage and force them to accept lower terms.

Let employers, therefore, and employed join in their plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavor by the wise measure of the public authority. In the last extreme, counsel must be taken whether the business can continue, or whether some other provision should be made for the workers. The guiding spirit in this crucial decision should be one of mutual understanding and Christian harmony between employers and workers.

Causes of Unemployment

Finally these must be regulated with a view to the economic welfare of the whole people. We have already shown how conducive it is to the common good that wage-earners of all kinds be enabled by economizing that portion of their wage which remains after necessary expenses have been met to attain to the possession of a certain modest fortune. Another point however, of no less importance must not be overlooked, in these our days especially, namely, that opportunities for work be provided for those who are willing and able to work. This depends in large measure upon the scale of wages, which multiplies opportunities for work as long as it remains within proper limits, and reduces them if allowed to pass these limits. All are aware that a scale of wages too low, no less than a scale excessively high, causes unemployment.

Now unemployment, particularly if widespread and of long duration, as we have been forced to experience it during our Pontificate, is a dreadful scourge; it causes misery and temptation to the laborer, ruins the prosperity of nations, and endangers public order, peace and tranquility the world over. To lower or raise wages unduly, with a view to private profit, and with no consideration for the common good, is contrary to social justice, which demands that by union of effort and good will such a scale of wages be set up, if possible, as to offer to the greatest number opportunities of employment and of securing for themselves suitable means of livelihood.

A reasonable relationship between different wages here enters into consideration. Intimately connected with this is a reasonable relationship between the prices obtained for the products of the various economic groups: Agrarian, industrial, etc. Where this harmonious proportion is kept man's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service. For then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue.

Reconstruction of Order

What we have written thus far regarding a right distribution of property and a just scale of wages is concerned directly with the individual, and deals only indirectly with the social order. To this latter, however, our predecessor, Leo XIII. devoted special thought and care in his efforts to reconstruct and perfect it according to the principles of sound philosophy and the sublime precepts of the Gospel.

A happy beginning has here been made. But in order that what has been well begun may be rendered stable, that what has not yet been accomplished may be achieved, and that still richer and brighter blessings may descend upon mankind, two things are particularly necessary: the reform of the social order and the correction of morals.

When we speak of the reform of the social order it is principally the State we have in mind. Not, indeed, that all salvation is to be hoped from its intervention, but because on account of the evil of "individualism," as we called it, things have come to such a pass that the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State. Social life lost entirely its organic form. The State which now was encumbered with all the burdens once borne by associations rendered extinct by it, was in consequence submerged and overwhelmed by an infinity of affairs and duties.

It is, indeed, true, as history clearly proves, that owing to the change in social conditions, much that was formerly done by small bodies can nowadays be accomplished only by large corporations. None the less, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable and it retains its full truth today. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them.

The State should leave to these smaller groups the settlement of business of minor importance. It will thus carry out with greater freedom, power and success the tasks belonging to it, because it alone can effectively accomplish these, directing, watching, stimulating and restraining, as circumstances suggest or necessity demands. Let those in power, therefore, be convinced that the more faithfully this principle be followed and a graded hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and the efficiency of the social organization as a whole and the happier and more prosperous condition of the State.

Harmony In Society

Now this is the primary duty of the State and of all good citizens to abolish conflict between classes with divergent interests, and thus foster and promote harmony between the various ranks of society.

The aim of social legislation must therefore be the re-establishment of vocational groups. Society today still remains in a strained and therefore unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other, and consequently prone to enmity and strife. Labor, indeed, as has been well said by our predecessor in his encyclical, is not a mere chattel, since the human dignity of the workingman must be recognized in it, and consequently it cannot be bought and sold like any piece of merchandise. None the less the demand and supply of labor divides men on the labor market into two classes, as into two camps, and the bargaining between these parties transforms this labor market into an arena where the two armies are engaged in combat.

To this grave disorder which is leading society to ruin, a remedy must evidently be applied, speedily as possible. But there cannot be question of any perfect cure, except this opposition be done away with, and well-ordered members of the social body come into being anew, vocational groups, namely binding men together not according to the position they occupy in the labor market, but according to the diverse functions which they exercise in society. For as nature induces those who dwell in close proximity to unite into municipalities, so those who practice the same trade or profession, economic or otherwise, combine into vocational groups. These groups, in a true sense autonomous, are considered by man to be if not essential to civil society, at least its natural and spontaneous development.

What Constitutes Order

Order, as the angelic doctor well defines, is unity arising from the apt arrangement of a plurality of objects. Hence, true and genuine social order demands various members of society, joined together by a common bond. Such a bond of union is provided on the one hand by the common effort of employers and employes of one and the same group joining forces to produce goods or give service; on the other hand, by the common good which all groups should unite to promote, each in its own sphere, with friendly harmony. Now this union will become powerful and efficacious in proportion to the fidelity with which the individuals and the groups strive to discharge their professional duties and to excel in them.

From this it is easy to conclude that in these associations, the common interest of the whole group must predominate, and among these interests the most important is the directing of the activities of the group to the common good. Regarding cases in which interests of employers and employes call for special care and protection against opposing interests, separate deliberation will take place in their respective assemblies and separate votes will be taken as the matter may require.

The Right to Unionize

It is hardly necessary to note that what Leo XIII taught concerning the form of political government, can, in due measure, be applied also to vocational groups. Here, too, men may choose whatever form they please, provided that both justice and the common good be taken into account.

Just as the citizens of the same municipality are wont to form associations with diverse aims, which various individuals are free to join or not, similarly, those who are engaged in the same trade or profession will form free associations among themselves, for purposes connected with their occupations. Our predecessor has explained clearly and lucidly the nature of free associations. We are content, therefore, to emphasize this one point: "Not only is man free to institute these unions, which are of a private character, but he has a right to adopt such organization and such rules as may best conduce to the attainment of their respective objects."

The same liberty must be claimed for the founding of associations which extend beyond the limits of a single trade to let those free associations which already flourish and produce

(Continued on Following Page)

Editorially Speaking

The Editorials appearing in this column are written or selected by the Diocesan Editor.

VACATION

American life has long been characterized as the essence of struggle and strife. Too many of us bring the same attributes to bear upon our vacation that we mark in our daily life. The old joke about a month being necessary to rest from the effects of a two weeks vacation is far from lacking justification.

The primary purpose of a vacation is or should be rest from the ordinary routine of life; it should be a period of both physical and mental relaxation. Those who have put in fifty-two weeks at desk or factory bench know both its usefulness and efficiency. Few of us would desire to spend our vacation period in the complete relaxation of a hospital bed; it is rather a change that we seek, not a cessation of activity but activity devoted to lines which have little or nothing to do with gaining our bread and butter. The feature of change is the all important one. Unfortunately some Catholics feel that in order to obtain the needed rest or change they must put themselves so far out of touch with the routine of their ordinary life that is is impossible for them to attend to even rudimentary duties of their religion during the vacation period. This is of course a grave mistake for there can be no relaxation in the fundamental duties we owe to Almighty God. If such neglect is permitted to interrupt our spiritual life the change does not refresh us spiritually but leaves us open to all the attacks of the devil and our own weakness.

Nor is it necessary. In our own diocese recreational facilities suiting nearly every desire are found with churches readily accessible. It is true that sometimes a little investigation is necessary but outside of deep sea fishing in which few of us have the desire or the money to indulge, northern Indiana presents ideal vacation grounds, suitably near churches with regular Masses.

To assist vacationers in our own diocese and elsewhere in learning where and when they may hear Mass on Sundays, we begin with this issue the publication of Mass schedules in various churches. We invite any pastor interested to send us the schedule of all his Masses together with notice of any special services he may be holding for the convenience of vacationers. We hope that the column containing summer Mass schedules will be of real use to our readers.

Graduates In Three Schools Are Honored

Closing exercises of Immaculate Conception school, Ege, were held Sunday evening in the parish hall, where diplomas were conferred by the Rev. Anthony V. Nadolny, pastor. The Rev. Francis M. Shanley of the Cathedral, Fort Wayne, gave the commencement address.

Graduates in the commercial and grammar courses of St. Joseph's school, Monroeville, received their diplomas Sunday night at St. Rose's church. The Rev. Charles Marr, pastor, gave the address, conferred diplomas and was celebrant at Benediction of the Most Blessed Sacrament.

Hold St. Catherine's Commencement June 9

Annual commencement exercises of St. Catherine's academy, Fort Wayne, will be held Tuesday night, June 9 at St Patrick's Lyceum. The Rt. Rev. Msgr. Joseph Delaney will confer diplomas and give a message to the graduates. The Rev. Thomas E. Dillon of Huntington, diocesan school superintendent, gives the commencement address. Thirty-four will receive diplomas for the four-year academic course; six for the two-year commercial course and two academic seniors will receive certificates in music.

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

Fort Wayne Brevities

—Conducted by the ladies of three circles of the Rosary society of St. John the Baptist church, Fort Wayne, of which the Rev. S. Joachim Ryder is pastor, an ice cream social for the benefit of the church will be given on Tuesday night, June 9, at the school community room, 4500 South Fairfield avenue.

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—As a result of the annual election of officers of St. Mary's School Alumnae association, Fort Wayne, held following the annual banquet at Catholic Community center, Monday night, Miss Hilda Baltes was chosen president, Mrs. Antoinette Alter Schlink, vice president; Miss Mildred Winbaugh, secretary; Miss Lorraine Scheib, treasurer.

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—Nine girls and ten boys who have completed the grammar course at St. Joseph's parochial school, Fort Wayne, will receive their diplomas in St. Joseph's church June 5. The first Friday has happily been chosen as graduation day, the exercises to take place at 7:30 p. m. The Rev. Charles G. Girardot, pastor, will give the address, confer diplomas and officiate at benediction of the Most Blessed Sacrament.

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—On Tuesday evening, May 26th, the Bishop confirmed thirty-four candidates at St. Aloysius' church, Yoder.

On Sunday last four boys and three girls received their diplomas. The ceremony took place after the High Mass and the presentation was made by the pastor, the Rev. M. P. Howland.

Sunday, June 7th, a mission will begin. Father Anthony Hedapp, O. M. C., of Terre Haute, will conduct the services of the mission.

In the drawing on the cedar chest last Friday, Mildred Harber of Fort Wayne held the lucky ticket.

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—Sunday, June 14, the young men's entertainment committee of the Holy Name society in St. Peter's parish, Fort Wayne, will sponsor a Father's day program. It is monthly Communion day and the men will approach the Holy Table at the 7:30 a. m. Mass at St. Peter's church. Later they will assemble in the school for the regular breakfast and their special program. Thomas Adrian Hayes, manager of the Better Business Bureau, will be the principal speaker. "Father's Day" is his topic. An attractive program is being arranged. All members and especially fathers in the parish, whether they are members of the society or not, are invited to attend.

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—The Rev. Charles F. Girardot, pastor of St. Joseph's church, Fort Wayne, officiated at impressive services Sunday night marking the solemn closing of May and coronation of the statue of the Blessed Virgin. Mary Ellen Harkenrider, daughter of Mr. and Mrs. Ellen Harkenrider, and an eighth grade graduate was honored in being chosen to crown the statue. Miss Harkenrider, in bridal array, was attended by four little maids of honors, Mary O'Connor, Kathleen Brinker, Ruth Murphy and Elizabeth Radue. Little Catherine Plescher carried the crown. Flower girls were: Alice Wyatt, Jeanette Dannaher, Margaret Smith, Eileen Starost, Mary Brinker and Joan Harkenrider. Six small boys were leaders. Father Girardot gave the sermon closing devotions with Benediction.

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—A High Mass was celebrated Thursday morning in St. Bernard's church, Wabash, in observance of the 58th anniversary of the marriage of Mr. and Mrs. John Hipskind there in the same church, May 28, 1873. Following the Mass a breakfast was served at the Wabash City club. Later Mr. and Mrs. Hipskind received their friends at their home on Walnut street. Mr. Hipskind, a native of Bavaria, Germany, was born Nov. 17, 1850, and has lived in Wabash since his fourth year. Mrs. Hipskind was born June 18, 1850, in Lucas county, O., and has resided in Wabash county since 1865. The couple are the parents of eight children, six of whom survive. They are: J. Henry Hipskind, Fred Hipskind and Mrs. Louis M. Nagelsen, Fort Wayne; Charles C. Hipskind, Canton, O.; Mrs. F. E. Kester, Lawrence Hipskind, of Wabash.

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—Members of Summit City court, No. 1180, Catholic Order of Foresters received Holy Communion in a body Trinity Sunday morning at St. Andrew's church, Fort Wayne.

They approached the Holy Table at the High Mass celebrated at 8 a. m. by the Rev. Henry A. Hoerstmann, pastor, who also gave a special sermon. The Low Mass was at 10 o'clock.

Sunday at 7:30 p. m., Father Hoerstmann conducted impressive services marking the solemn closing of May and the opening of June. Nearly the entire student body participated in the beautiful procession in which statues of Mary and of the Sacred Heart were carried on smilax-trellised litters. Two litanies were chanted, hymns sung by the children, after which Father Hoerstmann gave the sermon and was celebrant at Benediction of the Most Blessed Sacrament.

500 In Annual May Day Solemnity at St. Patrick's, Fort Wayne

Honoring the Blessed Virgin and solemnly closing the month of May dedicated to Mary, more than 500 students of St. Catherine's Academy and St. Patrick's grade school, participated in the inspiring May Day pageant, held Sunday night at St. Patrick's church, Fort Wayne. Regarded as the most elaborate in the history of the parish it was attended by a congregation that largely exceeded seating capacity. The Rt. Rev. Msgr. Joseph F. Delaney, rector, gave an impressive sermon on "Devotion to Mary" urging his auditors to imitate her virtues and confidently seek her intercession. The speaker was also celebrant at Solemn Benediction of the Most Blessed Sacrament.

Mother's Club Plans C. C. Seniors' Banquet

Honoring the seniors classmen of Central Catholic High School graduating June 10, the C. C. H. S. Mother's club of Fort Wayne will entertain at the annual banquet scheduled for 6:30 o'clock Monday night, June 8, at Catholic Community center auditorium. Guests will include graduates, the clergy, the Brothers of Holy Cross faculty of the school and club members.

Thomas Adrian Hayes of the Class of '13 will preside as toastmaster. Charles S. Freistroffer, a graduate, will give his prize-winning oration, "The Heroes of Science." Richard Bash, sophomore, a promising young violinist, will favor with a violin solo. Alexander M. Campbell, Class of '25 gives an address on the topic, "Life's Challenging Road." Mrs. Charles Freistroffer is a soloist on the postprandial program. Responses will be given by the clergy and there will also be community singing. Under the leadership of Brother Paul, C. S. C., the high school orchestra will give a number of selections. Mrs. Theresa Fullam is president of the Mother's club sponsoring the banquet.

Committees in charge are:

Banquet—Mrs. D. F. Michaelis, chairman; Mrs. John Nagelsen, Mrs. Albert Pequignot, Mrs. Alfred Freistroffer, Mrs. Joseph M. Schwartz.

Entertainment—Mrs. John E. McArdle, chairman; Brother Harold, C. S. C., principal of C. C. H., Mrs. Edward Higgins and Mrs. Edward Biggins.

Invitation—Mrs. Marie Kane, Mrs. Theresa Fullam.

Decoration—Mrs. Edward S. Keller, chairman; Mrs. Charles Freistroffer, Mrs. Charlotte Kelty, Mrs. Catherine Flannery.

Ticket—Mrs. Chester Pearson, chairman; Mrs. Mary E. Foohey, Mrs. Frank Hartman and Mrs. Edward Trentman.

Give Sharon Terrace School Plays June 7th

Grammar course graduates and other students of Sharon Terrace school, in St. Jude's parish, Fort Wayne, of which the Rev. John A. Dapp is pastor, will present an attractive program at Catholic Community center auditorium at 8 o'clock, Sunday night, June 7. It is the initial appearance of the students at the center and their second annual commencement program. Mrs. V. P. Withey is directing the program which is featured by two plays.

Closing exercises of Sharon Terrace school will be held in St. Jude's chapel at 7:30 p. m., Tuesday, June 9. Father Dapp will give an address, confer diplomas on 24 students completing the grammar course and officiate at benediction of the Most Blessed Sacrament.

The 15 girls and nine boys in the class are announced as follows: Girls—Dorothy Callahan, Margaret Weaver, Audrey Meehan, Eileen O'Brien, Mary Larson. Dorothy Bennett, Mary McBride, Mary Grosh, Marjory Giles, Rita Mahan, Marjorie Bramble, Mary Ann Klepper, Bernice Kramer, Mary Butler, Lucile Boxberger. Boys—Robert Pease, Donald Hartman, Francis Hoy, Robert Brandt, Herbert Koehl, Louis Didier, Raymond Getz, Edward Parnin, William Garvin.

Prominent Resident Of Decatur Summoned

Mrs. Mary Wemhoff, 83, prominent pioneer resident of Decatur, and a member of St. Mary's church there for over 80 years, died at 6 o'clock Sunday morning at the Adams county memorial hospital. Her husband, Bernard Wemhoff, who died in 1906 was owner of the Wemhoff Monument Works at Decatur. It is still controlled by members of the Wemhoff family. Surviving are three daughters: Miss Estelle Wemhoff, Fort Wayne; Mrs. Theodore Graliker, Decatur; Mrs. Charles Pilliod, Greenville, O., and five sons, Frank, Otto, and John Wemhoff of Fort Wayne; George and Oswald Wemhoff, both of Decatur. The funeral was held Wednesday morning at 9 o'clock from St. Mary's church, Decatur, the Rev. Julius A. Seimetz, rector, officiating. The burial was in St. Joseph's cemetery.

Henry Hasley Heads Fort Wayne K. of C.

Annual election of officers in Fort Wayne Council No. 451 Knights of Columbus took place at the June business meeting held Monday night at council headquarters in Catholic Community center.

Henry Hasley, prominent young attorney of the firm of Breen and Newkirk, was elected grand knight, succeeding Carter J. McLaughlin, who served two terms. Anthony J. Offerle was elected deputy grand knight. John Schuktseis, chancellor; Florian C. Ryder, recorder; Mark A. Giere, treasurer; C. Byron Hayes, advocate were unanimously returned to office. Arthur Weigand was elected warden; James Sullivan, inner guard, Al. Martin, outer guard and George M. Deininger, trustee, were elected with opposition. Installation of officers will take place the first week of July. Those chosen for appointive officers will shortly be announced.

Sister of Chaplain Succumbs In Lafayette

The Rev. Francis A. Sheridan, chaplain of St. Vincent's Orphan home, Fort Wayne, officiated on Saturday morning, at the funeral of his sister, Mrs. Daniel Mackeeve, at St. Ann's church, Lafayette. Her death occured the preceding Wednesday after a year's illness following an operation. Deceased was 62 years old, a prominent member of St. Ann's church and the Rosary Society. Besides the brother she is survived by three sisters: Mrs. William Beck, Fort Wayne; Mrs. Anthony Etten, and Mrs. William Maguire, Lafayette. Interment took place in Lafayette.

Faculty Announces the Class Graduating With Highest Honors

Announcement is made by the Sisters of Providence, faculty of St. Catherine's Academy, Fort Wayne, of the young ladies graduating with the highest honors in scholarship. Thirty-four students will receive diplomas June 9th for the successful completion of the four-year academic course. All but five of these graduates have taken the two-year commercial course in which six others will receive diplomas. Two of the academic graduates receive certificates in the department of music.

Miss Dorothy Helen Conroy, valedictorian, and Miss Teresa Suelzer have achieved a record of A and A plus in all subjects during the four-year course.

Miss Mary Mildred Murphy and Miss Irene Llabeth Cron have a record of A plus and A with but two B grades during the four-year course.

A group of students forming the upper third of the class graduating with honors because of distinctions in high school projects and activities and commendable scholarship includes: Misses Alberta Casey, Catherine Byanski, Mary Alyce Mougin, Bernice Roser, Clara Marie Guillot, Mary Elizabeth Muldoon, Rejean O'Rourke, Beatrice Jane Nolan, Marjorie C. Richardson, Mary R. Schmoll, Zoa Marie Smith, Clara Alyce Leist.

Miss Catherine Byanski is Senior class president; Miss Helen M. O'Connor, vice-president; Miss Agnes Darlene Hartnett, secretary; Miss Lucille M. Schiffli, treasurer.

Besides the academic graduates named other members of the Senior class are: Misses Mary Catherine Brug, Margaret Callahan, Valeria Delagrange, Angela G. Doell, Virginia Federspiel, G. Irene Freiburger, Frances C. Hoff, Marie G. Iamarino, Grace Lanstoffer, Dorothy Mills, Eileen Pauley, Mary T. Schiffli, Alyce E. Tyler, Charlotte Walsh and Louise Welch.

Commercial department two-year course: Misses Margaret M. Danehy, Camilla M. Gebhart, Alyce Dolores Loney, Loretta M. Mulligan, Mary C. Rectanus, Anne Catherine Talarico.

Music department certificate course: Misses Mary Alyce Mougin and Mary Mildred Murphy.

Twenty-five Receive Honors at St. Peter's

Twenty-five young men and women have completed the two-year high school commercial course at St. Peter's school, Fort Wayne, received their diplomas in the auditorium at the annual commencement exercises held Thursday night, June 2. The Very Rev. Msgr. Charles H. Thiele, rector, gave the address, conferred the diplomas and awards, also the certificates to music pupils.

The commencement program was featured by two plays, "Not to the Swift" and "Our Flag", in which the seven young men and 18 young ladies of the class of 1931 took part. The exercises were under direction of the School Sisters of Notre Dame.

Following are the graduates:

Boys—James Alt, Linus Geise, Stuart Kidd, Paul Kostecki, Harold Merz, Jack Motherwell, Joseph Nickrash.

Girls—Dorothy Adang, Catherine Arens, Mary Ann Bail, Ruth Batenburg, Mary Faurote, Agnes Hake, Ellen Handlin, Mary Heidrich, Josephine Letz, Martha Lill, Helen Minnick, Bernadine Ness, Rosemary Orth, Catherine Volz, Katheryn Romary, Mildred Slater, Mary Margaret Stoltz, Frances Suelzer.

Hold Annual Field Day Program June 7th

Conducted by the Precious Blood Parish Athletic Association, Fort Wayne, the annual field day will be observed Sunday, June 7, when an outing will be held on St. Vincent's Orphans' Home grounds. The date was changed from June 14 owing to the annual commencement on that date. Joseph Brown is general chairman of the field day committee; Joseph Haaga, vice-chairman; Clar. Wyatt, secretary; Con. J. Sterling, treasurer. Ernest J. Erpelding, Frank Deville and Joseph Haaga form the ticket and publicity committee.

Vincent Murphy, chairman, assisted by Louis Roethele, Edward Boxberger and Wayne Bushman, is in charge of the program, prizes and athletic events. Committees have been named for lunch, soft drink, bingo booth, races, candy and popcorn, balloons.

Athletic features are scheduled for men, women and children. The children will meet at the Precious Blood school and march to the orphans' home grounds at 10:45 a. m.

St. Mary's Alumnae Holds Annual Banquet

Welcoming to its ranks the 14 young ladies of the Class of 1931, who have completed the two-year commercial, high school course, St. Mary's School Alumnae association, Fort Wayne, held its anual banquet Monday night, June 1, in Catholic Community center. The social function at which covers were laid for approximately 125 guests was given in the auditorium at 6:30 o'clock. Reception of the new members of the alumnae preceded the banquet. They are Misses Mary C. Collis, Marie M. Koers, Celeste M. Moran, Helen B. Sheller, Dorothy E. Weigand, Anna L. Delaney, Florence M. Lubbenjans, Kathleen C. Nieber, Catherine V. Scheffer, Marie C. Hebert, Mildred G. Lupkin, Catherine L. Offner, Rosemary J. Scheffer, Leonora C. Tagtmeyer.

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue.

John G. Guffigan, 70, died May 29, at Muncie.

Mrs. Mary Kaiser, 72, died May 27, at Muncie.

Jeremiah Gallivan, Muncie.

Frank Schille, 54, Fort Wayne, May 30.

George E. Sarazen, 69, Fort Wayne, May 27.

Mrs. Anna Parent Krause, Fort Wayne, May 31.

British Government Aids Trip of Invalid To Lourdes Shrine

London—With the consent of the Ministry of Health, an inmate of Barnsley Municipal Hospital was transported to London at the expense of public funds in order that he might take part in a pilgrimage to Lourdes. It is believed to be the first time the Health Ministry has given its formal consent to such an expenditure.

The sick pilgrim, a Mr. Hallwood, suffers from spinal paralysis. He was sent to London by train on a stretcher, housed in a hospital overnight, and handed over to the pilgrimage authorities on the departure of the party in the morning.

John W. Eggeman, Jr., Dies In Fort Wayne

(Continued from Page One)

Born in Fort Wayne, John W. Eggeman, Jr., received his early education in St. Patrick's parochial school and was graduated from the Fort Wayne Central High School. He attended the University of Notre Dame and was graduated from Indiana University with the class of 1929. Since that time he had been engaged in the insurance business.

Mr. Eggeman was a member of St. Patrick's church, the Holy Name Society of the parish, the Fort Wayne Notre Dame Club and the Sigma Chi fraternity at Indiana University. Surviving are the parents, Attorney and Mrs. John W. Eggeman, Sr., with whom he made his home; a sister, Miss Mary E. Eggeman, a student at St. Mary's College, Notre Dame; and a brother, Robert Eggeman, practicing law in Fort Wayne; a grandfather, Peter Eggeman, city, and several aunts and uncles. Funeral services were held Wednesday morning at 8:30 o'clock from the home and at 9:00 o'clock from St. Patrick's church, the Rt. Rev. Msgr. Joseph F. Delaney officiating.

The sympathy of a wide circle of friends is extended the family in its deep bereavement. John W. Eggeman, Sr., was national president of the Notre Dame Alumni Association in 1929 and had a distinguished record as an athlete at the University during student days. The deceased son also took an active interest in athletics and was highly regarded by his associates.

Encyclical Took Seven and Half Hours To Transmit to U. S.

Washington.—Quadragesimo Anno, the Encyclical Letter of His Holiness Pope Pius XI commemorating the fortieth anniversary of Pope Leo XIII's Encyclical Rerum Novarum, was sent textually by radio for printing by the Catholic papers of the country, and was the first Encyclical brought to this country entirely by radio.

Containing some 20,000 words, it is the longest Encyclical ever brought textually to the United States immediately upon issuance, and the second in history to be thus speedily transmitted, the first having been brought over by cable and radio. The present document also is the longest news dispatch ever sent from Italy for use in papers of this country.

Within twenty-four hours after the Encyclical became available, it had been edited, set in type, printed and dispatched to Catholic papers throughout the United States.

Seniors of Notre Dame to Receive Degrees June 7th

(Continued from Page One)

dress will be delivered and degrees awarded at the University gymnasium. Angus McDonald of New York City, president of the Southern Pacific system, a member of the class of 1900 and one of Notre Dame's most honored alumni, is the speaker on this occasion.

Once Lawyers, War Veterans Are Ordained

Niagara, N. Y.—Two veterans of the World War, who later became members of the legal profession, only to abandon their worldly careers and enter religious life, have just been ordained to the priesthood.

The Rev. John F. Kelly, of Archbald, Pa., was ordained by the Rt. Rev. William Turner, Bishop of Buffalo, at St. Joseph's Cathedral, Buffalo. The Rev. Robert J. White was ordained by the Rt. Rev. John G. Murray, Bishop of Portland, at Portland, Me. The two young priests were very close friends.

700 Venerate Relic Of American Martyr

Quebec—More than 700 pilgrims from Montreal visited the Jesuit Chapel where the relic of St. Jean de Brebeuf was exposed for public veneration.

Do you know there is now a home treatment for the gums that is proving to be a wonderful success—The PYRRO-METHOD, perfected by:

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Send address for particulars.

German Atheists' Radio Blasphemy Banned by Reich

(Continued from Page One)

"das heilage Koeln" (Holy Cologne). Protestants, in their protests, felt scandalized, since, at the same time they were working for God, the national Ministry of Posts permitted radio facilities to be employed in attempts at the destruction of the Christian belief and sentiments, and by words from the mouths of children.

Catholics published protests and sent them to the Government. They also held conferences and demonstrations, seeking to prevent the recurrence of the scandals.

The Catholic workingmen's unions arranged for a very impressive demonstration at the famous shrine of Neviges near Essen. There on the Marienberg the Cologne Vicar General, Monsignor Dr. David, representing Cardinal Schulte, officiated at a solemn Pontifical Mass in the open air, after which the historic miraculous statue of the Blessed Virgin was carried in solemn procession.

That afternoon thousands of visitors assembled. Reichstag Deputy Joos explained Pope Leo XIII's Encyclical Rerum Novarum, issued forty years ago, and, as a protest against impiety and iniquity, the thousands present made a solemn profession of faith, and sent a telegram of homage to the Vatican. After praying for all of those without employment, the demonstration ended with the singing of the Te Deum.

Still more imposing was the later demonstration in Cologne, to which all the Rhenish corporations and unions sent their representatives. The thousands assembled for this demonstration gathered around an altar built outside the choir of St. Apostle's church.

Dr. Emil Wester, Senior Councillor of Government, delivered an address on the "Blessed Virgin and the Demands of the New Times." He spoke of the many thousand workingmen of the Rhineland and Westphalia who recently made pilgrimages to the Shrine of the Blessed Virgin near Cologne and added that this practice will be continued through the whole year.

Abuses of Radio Denounced

"Atheists," he continued, "are making blasphemous scandal. Their fight against God is a fight against order and quiet, against the highest authority in Church and State. Is legislation approving that fight and are the police protecting it? Are they allowed to make blasphemous demonstrations in the streets of Cologne where once our Saints walked?

"We are unworthy of ourselves if we suffer these things without an energetic protest. Our children, holy to us, we must defend against those murderers of souls.

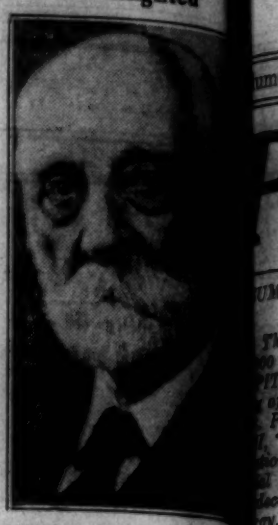
"We Catholic men of Cologne are fighting against New Paganism. Such men will unite and join in always greater numbers. We are following St. Mary, the Mother of Sorrows, but also of glory. . . We all will be true knights and champions of God and St. Mary, and through the night of pain and sorrows the sun will shine again."

Meanwhile, the Central education committee of the association of German Catholic radio workers, meeting in conference at Cologne, explained their program and pronounced their strong disapproval of blasphemous abuse of radio facilities.

New Haven Solemnity Held Trinity Sunday

Trinity Sunday, May 31st, a class of eight boys and eleven girls received first Holy Communion at the High Mass at 8:00 a. m. at St. John's church, New Haven. The pastor, the Rev. Francis P. Faust, celebrant of the Mass, gave a special sermon on this occasion.

Is Knighted



Thomas F. Meehan, of Brooklyn, N. Y., a member of the "American" staff and editor of the United States Catholic Historical Society's Records and Studies, has been designated a Knight of St. Gregory by His Holiness Pope Pius XI. The honor is given in recognition of Mr. Meehan's work during fifty years as a Catholic journalist and historian.

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God's Tabernacle and Dwelling Place In The New Law

A Thought For Corpus Christi

OW can anyone, who reads the story of God's dealings with the ...ite people and takes account of ...r religious practices, of the near-...s of God to them, assume that in ...more perfect dispensation of the ...w Law the relationship between the ...stian and his God would not be ...closer, the religious practices, ...gh of much the same nature, be ...more perfect, etc.? If God's peo-...le in the Old Law had a bread from ...ven in the form of their Manna, ...e His people in the New Law ...uld have much more than that. If ...d flesh and blood was offered in the ...rifices of the Old Law and con-...med by the people, and if the sacri-...e of the Lamb, for instance, and the ...ing of the same was typical of ...thing which the New Law was to ..., then the Last Supper provision ...Christ, taken in its most literal ..., should rather be expected. If ...e ordered the Ark of the Covenant ...be built, and over it the propitia-..., and directed that it be placed ...r the altar between the wings of ...erubim; if God was, so to speak, to ...localised there, be visited there, ...speak from there, as He did to ..., then it is most natural to as-...me that He would have a tabernacle ...the New Law, where He would be ...n more truly present, more truly ...alised, and receive and speak to ...e children who would visit Him.

Bear in mind the reality of the pre-...ce of God in the Jewish tabernacle, ...d you will see that the passages I ...ll cite have reference to this, and ...this to something yet to come, more ...fectly manifested.

Solomon's dedication of the temple: ...uilding, I have built a house for thy ...elling, to be thy most firm throne ...ever." Kings, viii. 13.

The Psalmists have a special ten-...cy to dwell upon the thought of ...d in his holy temple. I will only ...ind you of a very few passages. ...the Roman Catholic these are full ...the deepest meaning, and I think if ...u consider them attentively, you ...ll see in them a reference to some-...ng beyond the sense in which Pro-...tants usually interpret them. ...lm. xlv. 5. 6. Roman Catholic ...le. (Protestant Bible, Psalm xlvi.) ...e Most High hath sanctified His own tabernacle. God is in the midst thereof."

Psalm xxiii. (Prot. Bib. xxiv). "Who shall ascend into the mountain of the Lord: or who shall stand in his holy place? The innocent of hands and clean of heart," etc.

You can scarcely believe how this is understood by the faithful Roman Catholic, nor the reverence he has for the church where Jesus reposes.

Psalm xxviii. Prayer-book translation xxix. This psalm was composed by David for the finishing of the tabernacle, and is full of reference to the presence of God therein. "Adore ye the Lord in his holy court: in his temple shall all speak to his glory."

You know well the cxxxi Psalm. (Prot. Bible cxxxii.) Read it over now, and see how strongly it refers to Christ, of whom David was a figure. St. Hilarius explains it thus: "Jesus Christ looking upon himself in heaven before his incarnation, as David in his palace of cedar, which was an emblem of immortality, vowed when he should descend upon earth, not to enter into his house, nor to go up to his bed, to give to his sacred humanity the divine sleep and rest which was prepared for him in the bosom of the eternal Father, until he had built a house for the Lord, which is no other than his church," etc. This house, he declares, ver. 13, he has chosen for his "dwelling." "This is my rest forever and ever: here will I dwell, for I have chosen it."

Ps. xlvii. (Prot. Bib. xlviii.) The Psalmist founds all the greatness of the Jewish nation, at which "the kings of the earth" should wonder, upon the fact of its being "the city of the great king;" founded by him, (ver. 9.) dwelt in by him, (ver. 1.) and blest from "the midst of the temple" (ver. 10.) by him. So the Roman Catholic finds all the glory of his religion in the possession of Christ within his temple.

Ps. lxxxiii. (Prot. Bib. lxxxiv.) "How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord." Can any one read this psalm, and not feel that the strong feeling therein expressed must have reference to something very far beyond the common reverence we have towards a building where God is simply worshipped? And that the prophet, looking into futurity, and aspiring after heaven, saw also something of the heaven which Christ should create for his church on earth by his constant presence in her temples?

The Seventh Centenary Of Saint Anthony Of Padua

By the Rev. Columban M. McDonald, O. F. M.

There are few saints so popular as is St. Anthony of Padua. For seven centuries he has been the most known of Franciscan Saints, but within the last fifty years there has come into

being a wave of fervour towards this lovely saint, which can only be described as miraculous. On June 13, 1931, we celebrate the 700th year of his death, and it is the desire of Pope Pius XI. that this event be made as solemn as possible. "The Holy Father sincerely hopes," writes the Cardinal Secretary of State to the Generals of the Order, "that the celebrations, to which the Franciscan Order must endeavour to contribute all the zeal and fervour at their disposal, will be in every way worthy of the Saint."

Saint Anthony is called the Paduan, not because that city was his birthplace, but because he died and was buried there. A magnificent Basilica now marks the place of the humble friar where he was first laid to rest. He was, however, born in Lisbon, in 1195. For this reason the hymn calls him the star of Spain "SIDUS HISPANIAE." As the descendant of the Crusaders, and of a noble house, it was to be expected that he had a great future before him. There was, but not as the World thinks, for suddenly he startled everybody by turning his back on fame and fortune, and became an Augustinian Monk. To evade his persistent friends, he left Lisbon and retired to the great Royal Monastery of Coimbra. There he passed more than seven years in prayer and study, preparing his soul and mind for the great day when God would call him to be one of the greatest of preachers and of saints.

In 1221, five Brethren of the Friars Minor, then an infant institution, were martyred in Morocco. They had passed by Portugal on the outward journey, and halted for a brief spell at the Brothers' Hermitage of San Antonio, which lay under the shadow of the mighty monastery of Coimbra. They set out unknown and unmissed, but they returned as heroes. No conquering Caesar ever received such an ovation as those five mutilated bodies, which had borne witness for Christ. Their first miracle was the vocation of the noble young Augustinian, now a priest, and Fernand of Bouillon became for Antonio the Frair Minor. In spite of the opposition of superiors and friends, he received the humble Franciscan habit at the hands of the guardian, and blithely set off, he also, in search of martyrdom.

He did not succeed. Instead, he was forced to land in Italy, and after a year of silent humility, a mere accident discovered to the astounded Friars what a treasure they had among them. From thenceforth his life was a crowded one, as he died at the early age of 36. Preaching, exhorting, pleading, he traversed Northern Italy and France, combatting the Albigenses and Cathari so valiantly, that he became known as the "Hammer of the Heretics." He left behind him a trail of miracles, as wonderful as those of Saint Francis himself. He became the first teacher of his Order, who was to shine with such Doctors as St. Bonaventure and Bl. John Duns Scotus, and the first of that series of great Franciscan Preachers, whose names blaze in the Church—St. Bernardine, St. John Capistran, St. James of the Marches, St. Leonard of Port Maurice, St. Theophilus of Corte.

Saint Anthony loved Padua above all the other cities of his exile. There he returned to lay down his task, weary for the last long sleep. Death was to be for him the beginning of a long career of loving apostolate, for no sooner was he buried than there began that series of miracles which even in our skeptical twentieth century shows no signs of ceasing. His memory never faded in Padua, nor in far off Lisbon; to his Brothers in St. Francis he was always a worker of wonders, but he seemed to have been forgotten by the world in general when in the last Century, his devotion re-awakened. This was in part due to the devotion known as "St. Anthony's bread", which has spread to all parts of the world. It was begun by a humble French seamstress, but now there are few churches where the Saint's statue may not be seen, and God alone can tell us the immense but unostentatious charity which is worked by the little money-box at his feet.

This is not the only Antonian devotion. For example there is the Brief of St. Anthony, the blessed lilies, and the miraculous response, or "SI QUAERIS MIRACULA". This all powerful prayer was formerly said to have been composed by St. Bonaventure himself, but in these latter years severe critics wish to attribute it to another Franciscan of the XIIIth Century, Julian of Spires.

The greatest of Antonian devotions are the Thirteen Tuesdays preparatory to his Feast, June 1st.; a series of public devotions are held in his honour each year. There is always a long list of petitions and thanksgivings, a sermon, the thirteen Our Fathers, and then Benediction. The number of spiritual and temporal favors obtained during this time easily explains his title of Wonder-worker. The popularity of this devotion may be seen in the fact that lovers of St. Anthony are content to come one hour before the beginning of the exercise, in order to secure a seat!

St. Anthony of Padua was canonized within a year of his death, and of the hundreds of miracles proposed for examination, no less than 37 were accepted as genuine, thus even convincing the exacting Roman Curia. To the Paduans he is simply "Il Santo"—the Saint; to the Irish and English he is the "Wonderworker", and everybody knows him as the "Saint of the Whole World."

Italy is preparing to celebrate his centenary with all possible solemnity, and Lisbon signifies her intention to be well there with her celebrations. Already pilgrims are wending their way to the old city of Padua, but they are a handfull to those who will venerate their heavenly friend in their own humble churches, before their very own shrines.

Good St. Anthony is the Saint of Lost Things. He is never tired of doing good. Perhaps he has some favor, spiritual or temporal, for you, some long desired grace. How about asking for it during this happy Antonian Year? He will not—no, he cannot refuse it to you.

OUR SUNDAY VISITOR does not beg, but it is willing to accept anything you may care to give for

The Catechists' Training School.

A Little From Many Helps

The Cost of the Catechist Training School—$245,000.00.

Balance Due $44,647.10

Besides carrying the debt on the building, OUR SUNDAY VISITOR maintains the school.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

* * *

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

* * * * * *

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

HOW TO SUPPORT THE WORK

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help.

DOES IT PAY TO DELAY?

Catechist M. would today still be only one of a big office force, typing letters for the R. R. Corporation of Chicago, if she had not come to a certain decision four years ago. That decision changed the whole course of her life. It decided her destiny.

For years she had been trying to "find herself"—to decide her vocation. From the time she joined the Sodality she had always had an unspeakable longing to be of service to Jesus Christ in the person of His poor. Then one day she heard of the SOCIETY OF MISSIONARY CATECHISTS and of the self-sacrificing labors of its members among the very poor and neglected Catholic children in the Missions of the great Southwest. It was then she realized that this was the very work she had so long desired to take up. Yes, she felt that this was really her life work.

What if her parents did object that this work was beyond her strength; what if her friends did ridicule the idea of her burying her talents among poor and ignorant children away off in some Mission district of New Mexico? She realized only too well that her Divine Lord and Master really had the first claim upon her soul. He alone had the first right to her undivided service and so she entered the SOCIETY OF MISSIONARY CATECHISTS.

Today she is happy in her God-given Missionary labors—so happy, in fact, that she would not trade places with anyone holding the highest position in the social or business world. She is happy, too, because she realizes that she is engaged in the noblest work possible for one to undertake in this life. She is a Religious Instructor; she is teaching hundreds of poor little children to love and serve God. And these are by no means the children of parents who can pay for a Catholic education, but they are the children of parents living, for the most part, in the outlying churchless Missions of our Country, which are too poor to support resident Priests, Sisters or Parochial Schools. Often these people are too poor even to engage the service of a doctor or nurse for their sick and dying.

Ahead of her lies a future rich in promise for untold good in behalf of suffering humanity. She will be a real "savior" laboring to uplift the poorest of God's people; she will teach and preach the Gospel of Hope and Happiness, she will "mother" the children of the poor; she will nurse the sick as they lie helpless upon their pallet of straw. She will be a true auxiliary to the Missionary Priest as he makes the laborious rounds of his vast parishes and missions.

Today there are thousands of devout Catholic young women who could—like Catechist M.—be supremely happy if they would but catch a vision of this truly Christ-like service,—a service than which there is nothing higher or more sublime here upon earth. The SOCIETY OF MISSIONARY CATECHISTS offers you the noble ideal of such service.

Child of Mary, stop and think for a moment of the result of your decision. Upon it may depend the destiny of thousands of immortal souls for whom Jesus Christ suffered and died. It is His Will that these souls should be saved through your co-operation. Will you not become a partner with Him in saving these precious souls?

We shall esteem it a privilege to help you in reaching a decision in the matter of your vocation to a Missionary life.

REVEREND SPIRITUAL DIRECTOR
Society of Missionary Catechists,
Victory-Noll, Huntington.

CONSECRATION TO THE SACRED HEART OF JESUS

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine and Thine we wish to be; to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy Most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of unity of Faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God.

Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may it now descend upon them a river of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Who learns and learns, but acts not what he knows, is one who plows and plows, but never sows.

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The Catholic Church VS. The Federal Council of Churches

(Continued from last week.)

"INCREASE AND MULTIPLY"

There seems to be a prejudice against these words of the Almighty addressed to Adam, and again to Noe, and still again to Abraham. In fact they are very much misunderstood. People read in them an actual command to everybody to marry and become the parents of as many children as is possible.

What Does It Mean?

Such is not the meaning of Almighty God's words recorded in Genesis many times. When God directed these words to Adam and Eve they were childless, and He would have them know that He was going to bless them with "other selves", the greatest possession they could have. It was after the Deluge that He addressed these same words to Noe, when it was necessary that the world be re-peopled, and the words were pregnant with blessing. The words were addressed to Abraham when he lamented the fact that he had no child, and the Lord told him that he would be "blessed" with seed as numerous as the stars in the heavens.

Paternity and maternity were, in the Old Law, considered as a special blessing from Heaven, while sterility was regarded as the greatest temporal punishment that Heaven could send. To stimulate the number of the righteous fecundity was promised: 'Thy wife shall be like a fruitful vine" (Ps. 127). To terrify the wicked sterility was threatened: "In a single generation his name will be blotted out" (Ps. 108).

Do not the generality of people now living regard existence as a blessing? Do many heartily wish, when they are perfectly normal, that they had not been born? Now if even temporal existence has been a blessing to us, why would it not be for our potential children? From the standpoint of faith an eternal existence is ahead of every child born into this world, and every parent should certainly want to be the instrument of providing it for many children. It is due to the co-operation which the mother lends to the Creator, and later to the Redeemer, and still later to the everlasting beatitude of her offspring that St. Paul says: "She shall be saved through child-bearing" (I Tim. II, 15).

When Holy Scripture asks us to "live by faith" it means that we should allow ourselves to be guided and directed in all that we do by the things which we believe. This certainly seems reasonable, and such a proposition is defended universally in every other relation. People believe that there should be consistency between what one believes and what one practices; that, in other words, man should be a man of principle.

Living By Faith

Now if faith teaches that every person born into this world is a candidate for Heaven; that God has provided a means whereby He adopts the child as His own, becomes its Heavenly Father, and places within its reach divine helps whereby bliss eternal in the company of angels may be acquired during its brief pilgrimage here in this world—then surely existence is a blessing, and those within whose power it is to make this existence possible or to deny it, would be cruel to permit temporal inconvenience to influence them.

If the words of Christ be true "A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish for joy that a man is born into the world", how much more true is it that her joy will be great in Heaven for having assisted her offspring to reach happiness everlasting—and that the greater family she will have there, the greater her joy will be!

Why talk about religion and faith at all, if their teachings are not real, if they are not to actuate our lives?

Postmaster-General Hubert Work, in addressing a meeting of the National Council of Catholic Women held in Washington, said:

Mother Instinct Is Killed

> "There are those in these days who would mate people as animals are controlled; who would regulate human offspring by the ability to maintain a fixed standard of living. Who are they that would patent licentiousness, deny the rights of parenthood and the privileges of being born? Surely they never felt the infant's breath on their cheek or saw the trusting soul of a child through its eyes, or evaluated those who were reared in respectable poverty by self-denying mothers."

Dr. Thurman B. Rice, of the Indiana University School of Medicine, says: "Not one of our girls in school is taught to hold up the mother and the housewife as an ideal. I do not want my daughter taught that it is better to become a teacher or an opera singer. I want her to learn all about those professions, but when the time comes I want her to be happy as a mother and a wife.

"The way people talk about Birth Control, you would think that babies were a pestilence, something to be avoided. If the better element of our society takes that view on life, our civilization is headed towards oblivion."

The late Theodore Roosevelt who, if living to-day, would be terribly shocked by the pronouncement of the Federal Council of Churches, wrote while he was still President: "The greatest of all curses is the curse of sterility, and the severest of all condemnations should be that visited upon willful sterility. The first essential in any civilization is that the man and the woman should be the father and the mother of healthy children so that the race will increase and not decrease."

(To Be Continued)

EDITOR'S NOTE:—This article is the eighth of a series by the Rt. Rev. John F. Noll, D. D., Bishop of Fort Wayne, in which clear and convincing proofs of the correctness of the Catholic Church's attitude towards birth control are given, and which points out how surprisingly the representatives of the Protestant churches have erred against philosophy, theology, Holy Scripture, and good judgment in approving the restrained use of contraceptives by married people. The entire series is now available in pamphlet form and may be obtained from OUR SUNDAY VISITOR for fifteen cents, postage prepaid; two copies for twenty-five cents; twelve copies for one dollar.

Who Will Qualify FOR THE Opportunity to Win?

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FOR purposes of publicity, a nationally known $1,000,000.00 company, founded in 1893, is sponsoring an entirely new and original program of prize distributions. In this one prize offer, twelve First Prize Winners are to be selected.

If you would like a chance to win one of twelve new Ford Sedans or one of twelve $600.00 cash prizes which will be awarded at once, simply submit an answer to this question—"Which crewman is different from all the rest shown in the illustration above?"

A correct answer to this question is the only qualification required for this opportunity to become a prize winner. You will not obligate yourself in any way by submitting an answer, nor will you be asked to buy anything. There is no trick involved, but before trying to solve the puzzle, read carefully the explanation which follows.

The illustration pictures seventeen crewmen, all of whom you will notice are numbered. If your eye is keen, you may be able to find eight pairs of twins among them. Except for one crewman, who is different, every other member of the crews has an exact double, maybe in a different boat. One crewman, and only one, is different from all the rest. He is not, however, the coxswain—the young man with the megaphone to his mouth.

You can see, now, that this becomes a real test of observation. Probably the best way for you to begin is to take your pencil and list down the numbers of those you believe to be twins, but do not send in the twins' numbers. The number of the different crewman is all you will need to send.

Study the crewmen's faces, heads, arms and legs—those of the twins must correspond. So, too, must their hair and the position of their arms and legs. Notice that some men lean far forward—others not so far; that all wear sweaters of various designs and that the twins' sweaters are alike. Every detail must correspond exactly between those whom you pair up as twins. If you can pick out the eight pairs of twins, you will have eliminated all but the different one. Who knows, perhaps you will be one of those successful in finding him?

$8,275.00 will be paid to the winners in this present offer. There are many other prizes besides the first prizes and several extra awards of $125.00 each as well for promptness, so that the twelve first prizes will equal a total of $8275.00 each in cash.

Should there be ties, duplicate prizes will be paid. This offer is not open to persons living in the City of Chicago or outside the U. S. A. Start right now: see if you can pick the different crewman. If you think you have found him, rush his number to the address below. You will be notified at once if your answer is selected as correct.

W. M. CLARK, Manager, Room 8,
83 W. Illinois Street, Chicago, Ill.

OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
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BISHOP'S HOUSE
1413 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

✠ John Francis Noll
Bp. of Ft. Wayne

MONTH OF THE SACRED HEART

This is the month of the Sacred Heart, during which not only members of the Apostleship of Prayer throughout the world, who number millions, but all Catholics, are asked to participate in special devotions directed to the Sacred Heart of Jesus.

Devotion to the Sacred Heart is a devotion prompted by love on the part of the individual in return for infinite love on the part of his divine Savior. The reader need not be told that, while the heart of our Savior, the most tender organ of His sacred humanity, is worthy of adoration because of its association with divinity, it is honored as the symbol of His love for the individual as well as for all mankind.

The heart of Jesus, still a vital organ in His glorified body in Heaven, is as tender and merciful and loving as it was when it pulsated in His unglorified body here on earth. That heart commisserated with affliction of every sort, whether corporal or spiritual, and craved to be loved.

Everyone of us readily concedes how just was the rebuke contained in our Lord's words to St. Margaret Mary Alacoque: "Behold this heart which has loved men so much and which is loved so little by them in return." To what extent is this rebuke merited as related to yourself?

Addressing this same Saint, our divine Lord declared that the fervent among the faithful should make reparation for sinners and the indifferent ones. Their lack of appreciation of His love, and their return of evil for good grieves Him greatly. It is natural that He should expect His friends to compensate for this. Hence Catholics are asked to make visits and to receive Holy Communions of *reparation* during the month of June.

The form of consecration to the Sacred Heart composed by Pope Pius X and amplified by Pius XI is printed in this issue. If you have it not in your prayerbook clip it and use it. Also offer some of your prayers to the loving heart of our Lord for an improvement in the industrial situation throughout the world, imploring Him to give people more faith and more piety while He gives them work.

THE HOLY FATHER'S ENCYCLICAL

In this edition of Our Sunday Visitor the first of two installments of the 20,000 word encyclical of Pope Pius XI on reconstructing the social order is published. The remainder of the encyclical will appear in full in next Sunday's edition.

The Holy Father has issued this encyclical in commemoration of the fortieth anniversary of the immortal utterances of his predecessor, Pope Leo XIII, on the same subject. In it Pope Pius reaffirms the teachings of Pope Leo and emphasizes the importance of a more equitable distribution of returns for capital and labor. The new encyclical is truly a worthy successor of its forerunner and should be read by all, non-Catholics as well as Catholics.

Due to the unusual amount of space allotted to the publication of the encyclical the After Dinner Story, the Bureau of Information and the O. S. V. Outlook features have been omitted in this issue.

WHO ARE THE PATRIOTS?

If patriotism still has the significance that it had in former years, Protestant clergymen in America are committed to an unpatriotic program. If the safety of our country depends on preparedness against war, and the actual enlistment of its citizens in warfare, following an insult or attack made on our nation, then those who guide the destinies of millions affiliated with the Protestant churches will be held responsible for the nation's defeat, should it actually engage in another war.

This indictment may seem severe, but it is actually registered in the vote of the majority of Protestant clergymen polled, according to Kirby Page, editor of the World Tomorrow. According to this gentleman 62 per cent of the ministers, responding to a recent questionnaire, expressed the opinion that the churches of America should now go on record as refusing to either sanction or support any future war, in which these United States may hereafter chance to become involved.

"There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator by doing most good to His creatures."—*Fielding.*

If you have not sent your subscription to OUR SUNDAY VISITOR to some friend, do so now that he may receive the benefit of instructive spiritual reading.

Readers Speak to Readers

Editor The News-Sentinel:
Dear Sir:

While you make a good point or two in your editorial dealing with "Church and State," you convey to the readers one very wrong impression, namely, that the people of France, and of Mexico, and now of Spain are rising up against the Church because the Church possessed too much power and played too prominent a part in politics.

As a matter of fact the people never rebelled against the Church in France or Mexico or Spain, any more than the people of Russia rebelled against the Russian Orthodox Church, political and powerful and full of evil as it was. It was an organized minority which launched the persecution of the Church in France and in Mexico and in Spain, just as a small organized minority controls the reins of government in Russia. Less than one per cent of the people of Russia has any sympathy with the group which rules the State; not much more than one per cent of the Mexican people had any sympathy with those who created the recent trouble there. Spain's people, outside of a few large cities (where plots against the Monarchy were hatched and promoted) are peaceful, and have loved both their Church and their king.

In our country President Hoover was elected largely through the support of an anti-Catholic organization, but it certainly would not be fair to say that the K. K. K. represented all the American people or even the spirit of America.

Secret organization by an active minority, while the majority sleeps or is passive, is able to provoke great disturbances. A few agitators in large cities with bombs or the torch, or with other terroristic methods can wreck millions of dollars worth of property and poison the minds of multitudes of people.

Transient accomplishments do not necessarily represent the habitual state of mind of the people. Chicago has shown itself disposed to elect a mayor by a large plurality whom it would just as readily oust from office a month later if it had the opportunity. Within a period of a few years England gave each of its three political parties a trial at governing in the hope of improving conditions.

The bulk of the population in France, in Mexico, in Spain, is sympathetic towards the Church, but the spirit of Bolshevism was secretly carried into Mexico and Spain and spread just as Kluxism was spread in this country. It just so happens that the religion of these countries is Catholic. If it were a different religion, as it was in Russia, it would have made no difference. The spirit is anti-Christian.

Do not understand me as opposing altogether your views on Church and State. A union of Church and State is not practical in many countries, as it would not be practical in the United States. But the popular notion about separation of Church and State in Latin countries is that State and Church must be mutually antagonistic, that the Church must be secularized by the temporal power.

A union of Church and State has been more of a fact in Protestant countries than in Catholic countries. It was a fact in Russia; it was a fact in Germany; it is still a fact in England. It is only a nominal fact, but a fact resulting in a large subsidy given to the Church by the State. Anglican Bishops, raised to the nobility, are salaried by the State far beyond Bishops of any religious organization elsewhere. The Church of England, therefore, wants no separation from the State. In Germany the established religion received a subsidy from the State which was withdrawn for sometime after the war, but which is now partly repaid by an agreement or Concordat. The Catholic Church is at present practically on the same level with the former State Church of Germany.

In England, in Germany, in Russia, in Norway and in Sweden, the union between the Church and the Protestant State was so much closer than the union of Church and State in any Catholic country, because in the former the head of the State and the head of the Church was or is the same person. That was never true in any Catholic country.

Yes, Mr. Editor, I feel that, in the interest of truth, the impression should not be given to the people that a revolutionary movement in a country necessarily represents the spirit of the country or has the sympathy of most people of the country.

Sincerely yours, A READER.

Holy Rosary Church
San Bernardino, Calif.
May 3, 1931

Rev. Editor:

I am now receiving 25 copies of Our Sunday Visitor each week, but find that I need more. Please increase my order to 40 copies.

I would like to take this occasion to say that Our Sunday Visitor is a marvelous little paper which is doing untold good for both God and His Church and also for our country. God, indeed, must be well pleased with your work.

Sincerely yours,
REV. P. CURRAN.

Be Prepared With The Correct Answer

EDITORS of secular papers are moved by the recent trouble in Spain to dogmatize on "Union of Church and State," and, as is invariably the case, to assume that wherever, at any time in the past, Church and State did not cooperate in the closest manner all the fault must be charged against the Church.

The past history of Italy, of France, of Mexico, is invoked in an effort to prove that the grievance which the State usually has against the Church is that she becomes too powerful and mixes too much in politics. To overcome this evil separation of Church and State is usually heralded as a necessity.

Of course, these editors have a very hazy concept of the meaning of "Union of Church and State," and they fail to understand altogether what "Separation of Church and State" has always meant in Catholic countries. There has never been union of the State with the Catholic Church except in countries where practically all the people are Catholic. Why shouldn't there be union, or the friendliest cooperation, when the subjects of the State and the subjects of the Church are the identical persons?

Separation of Church and State in Latin countries has always been advocated by unscrupulous rulers or politicians who want no spiritual voice to direct them, no accusing voice to reprimand them for measures and acts of dishonesty, of tyranny. Usually, therefore, when there is separation the Church is hampered in her liberty, her property is often confiscated, and it is made a criminal offense for any prelate of the Church to criticize any act of the civil ruler. These are only steps towards persecution, as history clearly proves.

Secular editors convey the impression that movements against the Church, whether in France, or Spain, or Mexico, are usually movements of the whole population against an ecclesiastical institution, with which the people have become dissatisfied. As a matter of fact, they are movements launched by an insignificant minority, which had been secretly organizing over a period of years, whose personnel is either anti-Christian or men who are office-seekers under a new political system. Of course, they do not campaign on this basis. They rather take advantage of an unsatisfactory economic condition to talk prosperity, to talk greater liberty, educational improvement, etc., representing to the unthinking people that the Church is a barrier to the country's progress.

It is on these representations that the liberal element in religion on the one hand, and the Bolsheviki element on the other, help the movements along. It is as true to say that the 150,000,000 people who constitute the Union of Soviet Republics rose up against the Russian Orthodox Church as to say that the people generally of France, or Mexico, or Spain rose up against the Catholic Church. We know that ninety-nine per cent of the people of these Republics are out of sympathy with the persecution of religion in Russia, but it goes on because the one percent is organized, has the money, the arms and the influence. Anyone who would strive to promote a counter movement would be summarily executed. Everyone knows that this has happened in Russia, has happened in Mexico, and would happen anywhere else where there is fiendish hatred for everything sacred, moral and holy.

In our "Readers to Readers" Column appears a letter addressed to a secular journal, whose editor did not seem to understand some of the truths above enunciated.

A man is better known by the friends he chooses than by the family into which he was born.

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Pope Pius' Encyclical On Labor

(Continued from Preceding Page)

salutary fruits make it the goal of their endeavors, in accordance with Christian social doctrine, to prepare the way and to do their part toward the realization of that ideal type of vocational groups which we have mentioned above.

Principle of Economics

Still another aim must be kept in view. Just as the unity of human society cannot be built upon class-warfare, so the proper ordering of economic affairs cannot be left to free competition alone. From this source have proceeded in the past all the errors of the "individualistic" school. This school, ignorant or forgetful of the social and moral aspect of economic matters, teaches that the State should refrain in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect. Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world. This has been abundantly proved by the consequences that have followed from the free rein given to these dangerous individualistic ideals.

It is therefore very necessary that economic affairs be once more subjected to and governed by a true and effective guiding principle. Still less can this function be exercised by the economic supremacy which within recent times has taken the place of free competition: for this is a headstrong and vehement power, which, if it is to prove beneficial to mankind, needs to be curbed strongly and ruled with prudence. It cannot, however, be curbed and governed by itself. More lofty and noble principles must therefore be sought in order to control this supremacy sternly and uncompromisingly: to wit, social justice and social charity.

Spirit of Justice

To that end all the institutions of public and social life must be imbued with the spirit of justice, and this justice must above all be truly operative, must build up a juridical and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it effectively. This task it will perform the more readily if it free itself from those burdens which, as we have already declared, are not properly its own.

Further, it would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pact and institutions, since in economic matters they are largely dependent one upon the other and need one another's help.

If then the members of the social body be thus deformed, and if the true directive principle of social and economic activity be thus re-established, it will be possible to say, in a sense, of this body what the Apostle said of the mystical body of Christ: "The whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity."

Within recent times, as all are aware, a special syndical and corporative organization has been inaugurated which, in view of the subject of the present encyclical, demands of us some mention and opportune comment.

Recognition of Unions

The State here grants legal recognition to the syndicate or union, and thereby confers on it some of the features of a monopoly, for in virtue of this recognition it alone can represent respectively workingmen and employers, and it alone can conclude labor contracts and labor agreements. Affiliation to the syndicate is optional for every one, but in this sense only can the syndical organization be said to be free, since the contribution to the union and other special taxes are obligatory for all who belong to a given branch, whether workingmen or employers, and the labor contracts drawn up by the legal syndicate are likewise obligatory. It is true that it has been authoritatively declared that the legal syndicate does not exclude the existence of unrecognized trade associations.

The corporations are composed of representatives of the unions of workingmen and employers of the same trade or profession, and as true and genuine organs and institutions of the State they direct and coordinate the activities of the unions in all matters of common interest. Strikes and lockouts are forbidden. If the contending parties cannot come to an agreement public authority intervenes.

Little reflection is required to perceive the advantage of the institution thus summarily described; peaceful collaboration of the classes, repression of Socialist organization and efforts, the moderating influence of a special ministry.

But in order to overlook nothing in a matter of such importance, and in the light of the general principles stated above, as well as of that which we are now about to formulate, we feel bound to add that to our knowledge there are some who fear that the State is substituting itself in the place of private initiative instead of limiting itself to necessary and sufficient help and assistance. It is feared that the new syndical and corporative institution possesses an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the initiation of a better social order.

Need of God's Blessing

We believe that to attain this last-named lofty purpose for the true and permanent advantage of the Commonwealth, there is need before and above all else of the blessing of God, and in the second place of the cooperation of all men of good-will. We believe, moreover, as a necessary consequence, that the end intended will be the more certainly attained the greater the contribution furnished by men of technical, commercial and social competence, and more still, by Catholic principles and their application. We look for this contribution, not to Catholic action (which has no intention of displaying any strictly syndical or political activities), but to our sons, whom Catholic action imbues with these principles and trains for the apostolate under the guidance and direction of the Church. Of the Church, we say, which in the above-mentioned sphere, as in all others where moral questions are discussed and regulated, cannot forget or neglect its mandate as custodian and teacher, given it by God.

However, all that we have taught about reconstructing and perfecting the social order will be of no avail without a reform of manners. Of this history affords the clearest evidence. At one period there existed a social order which, though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the times. That this order has long since perished is not due to the fact that it was incapable of development and adaptation to changing needs and circumstances, but rather to the wrong-doing of men. Men were hardened in excessive self-love and refused to extend that order, as was their duty, to the increasing numbers of the people; or else, deceived by the attractions of false liberty and other errors, they grew impatient of every restraint and endeavored to throw off all authority.

It remains for us then to turn our attention to the actual condition of the economic order and to its bitterest adversary and accuser. We mean socialism. On these we shall pronounce a frank and just sentence; shall examine more closely the root of the present grave evils; and shall indicate the first and most necessary remedy, which lies in a reform of morals.

(To be concluded)

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On the summit of the Mount of Atonement amid the Highlands of the Hudson stands the Monastery Church of St. Francis of Assisi. At the Gospel corner of the Sanctuary there has stood for fifteen years a handsome statue of St. Anthony of Padua holding the Divine infant in his arms. It was the very day in January, 1912, when the Father Founder of the Society of the Atonement was placing the statue in position a lay brother stepped up to him and handed him a special Delivery letter. It was from a lady in Philadelphia who stated that her baby Anthony was very ill and she had sought the Graymoor friars to appeal to the Wonder-Worker of Padua for his restoration to health. Father Paul at once knelt down before the statue and called upon St. Anthony to intercede on his baby namesake's behalf. A few days later came another letter from the mother returning thanks for her infant son's recovery. From that day on the petitions never ceased coming until now St. Anthony's Graymoor Shrine is probably the most popular one in America.
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EWS FROM OUR DIOCESE

OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT:
Miss Millie McLaughlin
332 Monroe St.,
Elkhart, Indiana

mmencement at St. Mary's—Holy Cross Alumnae In Reunion

was announced in last week's ter, commencement exercises for Mary's College, Notre Dame, Ind., e inaugurated on May 30, with the l Memorial Day ceremonies, fol- d by the picturesque cap and n ceremony in the evening. Bac- reate day, May 31, with a Jesuit her, the Rev. James R. O'Neill, Louis University, giving the ser- was followed by a week of social vities, which culminate today, June ith graduation exercises, when 62 g women will receive degrees. Charles Phillips, of the Univer- of Notre Dame will deliver the mencemert address. The class er appeared in last week's is-

addition to the commencement ram, St. Mary's College is pre- g for the 16th biennial reunion the Holy Cross Alumnae Asso- ion. This meeting will be held at college, June 11-14.

re than 200 alumnae will be the ts of the Sisters of the Holy s. An unusual feature of the re- n will be the presence at St. y's of both the collegiate and aca- ic groups. They will have a home ing to celebrate the sixth term Mother M. Pauline, president of the e, and of Sister M. Claudia, dean rozen. Alumnae from almost ev- state in the union will be present. ere has been an alumnae associa- at St. Mary's for more than 50 s, as the first reunion of former nts was held in 1879. However, present organization was formed Mother M. Pauline in 1897 and that time, it has grown in gth and influence, until to-day it s of the best organized alumnae ps among colleges for women. lumnae clubs have been organized New York to Los Angeles, Calif., alumnae groups have been busy g the past three years, raising endowment fund for the college. associations maintain a perma- alumnae office at the college, the alumnae secretary, Miss Mar- McCandless, also does field work the college.

mong the interesting features of meeting will be the celebration of 50th anniversary of the graduat- from St. Mary's of Mrs. S. J. s, of Bremen, Ind., who was duated in 1872. Mrs. V. H. Coff- , of Omaha, Neb., and Mrs. George Scott, of Davenport, Ia., are class- es of 1874 and will meet at St. y's. Among the women whose en jubilee of graduation will be brated are Mrs. William J. Mc- ough, of Davenport, Mrs. Thomas Carter of Washington, D. C., and . James Sweeney, of South Bend. he reunion program will open with eception Thursday evening, June Friday there will be business tings, a recital at which alumnae give musical and dramatic num- and a picnic supper on the cam- Saturday will offer a bridge y, other business sessions, and the nal banquet at 6 in the evening. day there will be a High Mass nted in the convent chapel of our y of Loretto at which the Rev. J. h O'Donnell, C. S. C., will be cele- nt, and the Rev. Eugene Burke, C. , will deliver the sermon.

rs. C. J. Meyer of South Bend is irman of the banquet, June 13. . Joseph de Lorenzi, jr., will be harge of the bridge party, in the ge drawing room, June 13, and . G. A. Farabaugh will be chair- n of the picnic supper, June 12. Thomas J Bray, of Oskaloosa, will be toastmaster at the ban- t at which Mrs. Jerome J. Crow- of Chicago will preside. Mrs. y is the daughter of the golden ilarian, Mrs. W. J. McCullough; Mrs. Crowley formerly was Hen- tta O'Brien of this city.

raduate Nurses Include Many Hoosiers

mong the 17 graduate nurses who ived diplomas last week from St. eph's hospital training school, th Bend, 14 are from Indiana. They lude: Miss Ann Marger, Berna- e Meyer, Jane Bill, Ruth Mc- bb, Alice Braunsdorf and Mildred rber of South Bend; Elizabeth rick and Maymie Kennedy, Ply- uth; Vivian La Placa, Gary; Es- e Cisler, Lucille Tonlin, Lawrena ray, Lillian Mezeroske and Thel- Fisch of Michigan City. Others the class include Anna Daklem, of ris, Ill., and Mary and Katie Mar- , of Sterling, Ill.

he commencement exercises were d from St. Joseph's church. The y Rev. John Cavanaugh, C. S. C., mer president of Notre Dame, pre- ted the diplomas, delivered the mencement address and officiated Solemn Benediction. The Notre me Glee Club directed by Joseph asanta sang.

he hospital and training school conducted by the Sisters of the y Cross.

. Joseph's Academy Graduation June 9th

welve young women of St. Jo- h's academy, South Bend, will re- e diplomas at the annual com- cement Tuesday evening, June 9, 8 o'clock in St. Patrick's hall. he Rev. Thomas Burke, C. S. C., Notre Dame, associate editor of the Maria, will deliver the gradua- address. The valedictory ad- will be given by Miss Louise nt Barthman, and the salutatory Miss Josephine Ann Roach.

Baccalaureate services will be conducted Sunday, June 7, with the Very Rev. John Cavanaugh, C. S. C., former president of Notre Dame, delivering the sermon at solemn High Mass at 10:30 o'clock.

Besides Miss Barthman and Miss Roach other members of the class are: the Misses Catherine Anne Cooney, Loretto Cooney, Jeanette Freisem, Margaret Mary Fortier, Helen Guentert, Emma Kish, Hedwig Miller, Frances Gertrude Leyes, Virginia Richardson and Margaret Elizabeth Wills.

Father Moskwinski Offers His First Mass

Sunday, May 31, in the presence of his family, interested friends, and parishioners, the Rev. Casimir Moskwinski, (ordained by the Rt. Rev. Bishop, Saturday, May 30), offered his first High Mass at St. Albert's, South Bend.

Preceding the Mass the young ordinate was escorted to the church by acolytes, church societies, school children and clergy.

A pillow with the insignia of priesthood and flowers was carried before the priest by Miss Angela Moskwinski, his sister, accompanied by four little girls, LaVerne Moskwinska, Luella Bajdek, Evelyn Binkowska and Elaine Borkowska.

Officers of the Mass included the Rt. Rev. Msgr. Osadnik, pastor, assistant priest; the Rev. A. P. Jarka, assistant pastor, deacon; the Rev. Clement B. Ewald, who was ordained with Father Moskwinski, and who is a member of the same parish, sub-deacon; the Rev. Leo Pisula, master of ceremonies. The sermon for the occasion was delivered by the Rev. Joseph Ziemba, C. R., master of novices at St. John Cantius' hall, St. Louis, Mo.

A banquet honoring the young priest was held in the parish hall, Sunday evening with the Rev. Joseph Zielinski, pastor of St. John Canty church, Rolling Prairie, Ind., serving as toastmaster.

Father Moskwinski is the son of Mr. and Mrs. Anthony Moswinski, 602 South Carlisle street, South Bend. Receiving his diploma at St. Adalbert's school in 1920, he entered the SS. Cyril and Methodius Polish seminary at Orchard Lake, Mich., where he finished his college and philosophy course in 1927 and then entered Mount St. Mary's seminary at Cincinnati, O., to complete theological studies.

Today, June 7, Father Ewald will sing his first solemn Mass in the same church. A banquet will be held in the parish hall after the services. The Rev. Dr. Thomas Misiciki, of Williamsport, Pa., will deliver the sermon.

South Bend Girl Georgetown Graduate

Miss Virginia O'Brien, daughter of Mr. and Mrs. John J. O'Brien, 730 Park Ave., South Bend, graduated last Monday, June 1 from the Junior college of Georgetown convent, Washington, D. C. Miss O'Brien was honored as valedictorian of her class. The following Wednesday, she sailed with a group of friends, from New York on the S. S. Republic, for an eight weeks' tour of Europe.

In the fall, Miss O'Brien will enter Rosemont College at Philadelphia, Pa.

ELKHART

Sodalists Reception Is Banner Event

Reception of thirty-four new members into the Young Ladies' Sodality at St. Vincent's, Elkhart, was marked by impressive ceremonies at the church last Sunday afternoon and by a luncheon and program at the school hall Monday evening. Both functions were largely attended, 105 Sodalists receiving Holy Communion in the morning and 109 members registering at the meeting and entertainment.

The Rev. Father Seroczynski, pastor, addressed the group on both occasions. A novel feature of the social hour was a radio program during which the ever-popular radio characters, impersonated by various Sodalists, were heard.

Members of the committee in charge of the event were: Miss Rose Miceli, general chairman; Miss Marguerite Clair, program; Miss Mary Wenzel, refreshments; assistants included Rose Torok, Anna Beofitz, Sara Ronzone, Catherine Gowdy and Mary Goeller.

PROMINENT ELKHARTAN CALLED

William H. Shea, age 75, a resident of Elkhart for fifty-nine years and a pioneer member of St. Vincent's congregation, died at his home, 1226 S. Main St., following a short illness of heart trouble. Mr. Shea was a retired New York Central engineer and for ten years before retirement was supervisor of safety appliances between Buffalo and Chicago. He was a member of the Holy Name Society, a charter member of Elkhart Council K. of C., and a former Grand Knight of the local unit; also a member of the B. of L. E.

Surviving are a daughter, Mrs. Edna Brumbaugh, and a granddaughter, both of Elkhart. Funeral services were held Saturday, May 31, with the Rev. Felix Seroczyinski, pastor, officiating. Burial was in the parish cemetery.

MISHAWAKA

Hospital Chaplain Silver Jubilarian

The Rev. John S. Wood, chaplain of St. Joseph's hospital, Misawaka, celebrated on Wednesday last, June 3, the silver anniversary of his elevation to the priesthood with a solemn high Mass in the hospital chapel. Assisting him were the Rev. Ralph Donnelly, of Gary, deacon and the Rev. Charles Seeberger, acting pastor of St. Joseph's Mishawaka, sub-deacon.

Father Wood has been chaplain of the Mishawaka hospital little less than a year; he was associated with Catholic missions for a number of years and previous to that, was a lecturer for the Catholic Indian bureau, Washington, D. C. He came to Mishawaka from Gary, Indiana, last fall.

An elaborate anniversary ceremony will be held in his honor at St. Luke's parish, Gary, June 7. Father Wood will be accompanied to Gary by the Rev. Anthony Badina, St. Monica's church, the Rev. Father Seeberger; the Rev. Otto Keller, St. Bavo's church, all of Mishawaka, the Rev. Louis Eberly, of Plymouth, Ind., and the Rev. Theodore Hammes, of St. Matthew's church, South Bend.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

Pupils of St. Francis' School Give Recital

Forty-eight pupils were presented in recital Sunday evening by the St. Francis School of Music in the St. Francis high school auditorium. The following piano and violin students gave solos: Veronica Burke, Virginia Marlan, Robert Butz, Mary Catherine Keefe, Doris June Grammer, Evelyn Andres, Georgeann McMurtrie, Camila Coulter, Catherine Butz, Franklin Mohlman, Mary Demerly, Chester Riegle, Anita Ledermann, Dorothy Acker, Elizabeth Kessler, Anna Marie Miller, Betty McDowell, Hervett Hull, Mary Louise Boes, Rita Robinson, Junior Rith, Isabel Wurtenberger, Edward DeHahn, Anna Strasser, Mary Ruth Butz, Rita and Rose Klinker, Mary Klinker, Eugene Finnegan, Mary Sheetz, Rosella Clark and Mabel Williams.

St. Francis' High School Has Its Gala Week

Gala week activities at St. Francis' high school for girls opened Monday evening with the annual Junior-Senior banquet. On Tuesday the Seniors, accompanied by Miss Mildred Erwin and Miss Mary Connelly, of the faculty, motored to Huntington where they visited the plant of Our Sunday Visitor and also made a trip to Victory-Noll. In the afternoon they were guests of the Seniors of St. Mary's high school of that city.

Baccalaureate service was held Sunday afternoon at 3:00 o'clock in the chapel at St. Elizabeth's hospital. The Rev. Joachim Markus, O. F. M., delivered the address.

Commencement Exercises

Twenty-eight young women received diplomas at the annual commencement exercises of St. Francis' high school Thursday evening in the high school auditorium.

The Rev. Thomas E. Dillon, diocesan superintendent of schools, delivered an appropriate address.

The following received diplomas: Rose Hubertz, Irene May, Mary Louise Bertha, Mary Margaret Miller, Alice Lammers, Mary Margaret Oberle, Mary Lamb, Bessie Perkins, Helen King, Mary Flanagan, Rose Mary McDowell, Mary Vianco, Helen Thoma, Betty Durham, Rose Strasser, Helen Vaughan, Carolyn Allar, Mary Louise May, Alice Bonner, Helen Bonner, Edna Carbary, Helen Frances Clark, Katherine Steining, Louise Steill, Mary Vaughan, Katherine Weast, Mary Agnes Mitchell and Viola Diersen.

Miss Nora E. Horat Made State Regent

Miss Nora E. Horat, well-known young woman of this city, was elected state regent of the Catholic Daughters of America at a meeting of state regents and officers held at the Duncan Community hall in this city. Other officers elected were: Mrs. Mary Maurus, South Bend, vice state regent; Mrs. Alice McGuire, Fowler, state monitor; Mrs. Mary Carton, Kentland, state treasurer; Miss Bessie Bigane, Indianapolis, state secretary.

Orphan Boys Graduate

Commencement exercises will be held at St. Joseph's Orphanage, Lafayette, on June 7th. Diplomas will be presented by Father Freiburger to the following graduates: Paul DeWald, Claude Jacoba, Theodore Guenther, Anthony Lamonica, Michael Bongorno, Bernard Gilsinger, Donald Mathis, Bernard Wilson, Joseph Lamonica, Fred Ehinger, George Kicanas, Michael Mathis, Joseph Szewzuk, Herman Burnette, Louis Leier, Jerome Massoth, Basil Wethington.

In addition to the distribution of diplomas there will be a program, consisting of class songs, drill and valedictory; also a two-act playlet. Friends and relatives of the class are cordially invited.

The Commencement exercises of St. Lawrence's school will be held Tuesday evening, June 9, at 8:00 p. m.

The following students will receive their diplomas: Joseph Bordenet, Donald Deane, John Dewenter, Kenneth Dailey, Francis Finnegan, James Hatke, James Long, Oliver Leibenguth, Leslie McKinney, Robert Ostheimer, John Ostheimer, John Voegrl, Marie Anderson, Rosemary Ackers, Helen Davis, Wilhelmina Doppelfeld, Eileen Haven, Audrey Stock, Rose Vanderkolk, Ruth Wold.

The program will consist of salutatory, recitations, songs, valedictory. Father Adalbert will be the speaker for the evening and will also present the diplomas.

On June 12th the children of St. Lawrence's school will give an interesting program in honor of Father Adalbert's silver jubilee. The entire school will be represented, every child will participate. The program will consist of songs, recitations, dialogues, etc.

Elaborate preparations are being made for the silver jubilee celebration of Father Adalbert, which will be held Sunday, June 21st.

DELPHI

Commencement exercises for the graduates of St. Joseph's parochial school in Delphi were held Sunday evening at the church, the Rev. Father Pursley of Lafayette delivering the address. The graduates were Vincent Via, Michael Morrow, Francis Schmitter, Margaret Daly, Margaret Louise Vianco, Adeline Hoover.

LEBANON PICNIC

Under the auspices of the parishioners of St. Joseph's church, Lebanon, a chicken dinner will be served on Sunday, June 21, in Orphanage Grove, two miles south of Lebanon on Road 52. The proceeds are for the benefit of the church, which is in charge of the Redemptorist Fathers.

HAMMOND

CORRESPONDENT:
Mrs. G. Elmo Jacobs
4130 Forsythe Ave.,
East Chicago, Indiana

Simple and Impressive Ceremonies to Mark Closing of School Year

June 12th, 1931, will mark the close of the last year in the first decade of Catholic Central's existence in the scholastic world. The class of 1931 represents the seventh group graduating from the local school. During the short period of the span of its life Catholic Central has witnessed definite and continuous progress.

The exercises of graduation will open with High Mass in the convent chapel on the morning of June 12th. Thereafter the classes will meet in assembly for the purpose of promotion and assignment of class schedules for the coming year.

At 8:15 p. m. the formal closing program will be inaugurated in the school gym with a grand march, musical accompaniment being by the school orchestra under the direction of the Rev. Richard Grunenberg.

Miss Ruth Maginsky will address the audience as salutatorian. Esther Ramsey is scheduled to offer a recitation. Mr. Clarence Stephen, one of the runners-up in the recent state oratory contest, enjoys the honor of representing his class as valedictorian of the evening. Conferring of diplomas and awards by the director of the school will mark the close of the program, which will present a class of twenty-eight young people for more direct and active participtation in the civic and social affairs of Lake Co.

Presents Library of Catholic Central With Valuable Volume

Clarence Stephen, Senior at Catholic Central, Hammond, who recently distinguished himself by winning third place in the oratory contest sponsored by the Indiana Bar Association, has once more honored himself by presenting a beautiful portfolio volume of the Official Portraits of the Presidents and first ladies to the library of the school.

The volume is an elaborate affair in leather binding, with a gold impression of the national capitol and the American eagle, together with the name of the school and the donor of the volume on the front cover. Photographic reproductions in the volume are all by the firm of Underwood & Underwood. Coleman Engraving Co. of Chicago had charge of the lithographic work of the edition known as the "American Progress Edition," which was limited to ten thousand copies.

In making his presentation to the library Mr. Stephen stated that the library had been his great assistant during his recent endeavors, and that he deemed only proper to share with the library part of the financial award with which the Bar Association had rewarded his attempt at oratory.

Mr. Stephen intends to avail himself in the coming fall of a two years' scholarship at Chicago University. If circumstances later on permit, he will seek a degree in the field of civil engineering at the same institution.

Notre Dame Engineering Building

Above is the architect's elevation of the John F. Cushing, C. E., '00 Hall of Engineering, work on which has been started at the University of Notre Dame. It will be constructed of brick and Indiana limestone. The Hall was designed by Francis Kervick, Professor of Architecture at Notre Dame. John F. Cushing, the doner of this building, was graduated from the University of Notre Dame in 1906 with the degree, Civil Engineer. He is now President of the Great Lakes Dredge and Dock Company, Chicago. His gift of $300,000 is the first large benefaction to the University from one of her alumni.

Fourth First Mass At St. Stanislaus'

East Chicago.—The Rev. Stanley Cak, well known Chicago youth, was to celebrate his first Mass in St. Stanislaus church here Sunday morning. The following were to assist: the Rev. John Bartowaki, of St. Joseph's church, Hammond, deacon; Joseph Lesniak, of Mt. Mary's seminary, sub-deacon; the Rev. Julian Skrzypinski, pastor of St. Stanislaus, assistant priest; Fr. Matthew Bochnowiski, O. F. M. master of ceremonies and Louis Madejczyk of St. Gregory seminary, thurifer. Students of St. Bonaventure's Minor seminary and St. Mary's high school and college are to be acolytes.

The Rev. Francis Novak, chaplain of St. Catherine's hospital here is to preach the sermon and the following priests are to assist in the procession: the Rev. Stanley Zjawinski and Father Michalski of St. Stanislaus and the Rev. Teofil Chemma of St. John Cantius church.

Among Father Cak's classmates who are to be present are the Rev. Aloysius Sobczak, the Rev. Walter Henley, and the Rev. J. Compte, all of Toledo.

Following the Mass a dinner is to be served for the clergy, Father Cak's parents and close friends. There will be a banquet this evening.

Born in Chicago, Father Cak moved to East Chicago in 1915 when he was nine. He was graduated from St. Stanislaus school in 1920 and entered St. Bonaventures college in Sturtevant, Wis., from which he was graduated with high honors in 1925. He studied philosophy at St. Gregory's and was transferred to Mt. St. Mary's for his theological studies.

Father Cak was ordained in the Immaculate Conception cathedral in Fort Wayne, May 1930.

Today's celebration was the fourth of its kind in the history of St. Stanislaus. Other priests who celebrated their first Masses there are the Rev. Louis Bozyk now in Alberta, Canada, the Rev. Anthony Lesniak, O. F. M., now managing-editor of Franciscan Publications in Green Bay, Wis.; and the Rev. Vitalis Lasota of Detroit, Michigan.

CALUMET REGION

East Chicago.—As the climax of a week of social activities of Holy Trinity Hungarian parish, an elaborate street carnival was under way here this week. The carnival started Wednesday and is to close next Wednesday. Large crowds from all over the city have been patronizing the rides, booths, and funmaking devices since the show opened.

Last Sunday the parish presented a play, "The Wild Flower of Gyimes", followed by a dance and last Wednesday, the Young Ladies of the church were hostesses at another dance. Both affairs were given in Columbia hall.

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East Chicago.—Three Catholic schools were among the four whose school boy traffic patrols received awards from the Chicago Motor Club for meritorious work in guarding crossings while their schoolmates were coming to and from their classes. They were Holy Trinity, St. Stanislaus and St. Joseph's. Fourteen schools here have traffic patrols. Four of the 15 members of Holy Trinity's patrol are girls.

As a reward for their services, Holy Trinity's patrol was taken to see the Chicago White Sox play ball last week but the game was called off on account of rain.

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East Chicago.—Eleven public school children received first Holy Communion in Holy Trinity church last Sunday. They were the second group of public school pupils to receive the Sacraments in this church this year.

Eighteen young ladies of Holy Trinity school were received into the junior division of the Children of Mary last Sunday and at High Mass that day the church began its Forty Hours' devotion which closed Tuesday evening with nearly 25 priests attending the final services.

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
714 Plum St.,
Logansport, Indiana

HOLY COMMUNION RITES AT ST. VINCENT'S CHURCH

Twenty-six children received First Holy Communion at St. Vincent De Paul's church, Logansport, on Sunday, May 31, at 7:30 o'clock. Rev. Leo Breitenbach, assistant pastor, celebrated the High Mass and preached the sermon. Immediately following High Mass the children were enrolled in the confraternity of the Scapular of Our Lady of Mt. Carmel. The group of children included twelve boys and fourteen girls.

ST. VINCENT'S SCHOOL HAS MEMORIAL PROGRAM

Children of St. Vincent's school, Logansport, presented their annual Memorial services Friday, May 29. Significance of Memorial Day was presented to the children who in turn gave a program of readings and songs appropriate to the occasion.

SISTER M. HYACINTH COACHES WINNING TEAM

Sister M. Hyacinth, who formerly was Miss Beatrice Bauer of Logansport, coached a debating team of St. Anthony's high school in Detroit, which won the championship of the Michigan High School Debating League. More than 300 teams competed. To win the title, Sister Hyacinth's team won eleven straight debates.

ST. BRIDGET'S SCHOOL ORGANIZES 4-H CLUB

Miss Helen Cook, home demonstration agent, held a meeting on Monday afternoon, May 23, with a group of girls of St. Bridget's school, Logansport, who organized a 4-H club. Mrs. A. H. Moritz and Mrs. Quincy Porter are to have charge of the clothing projects and Mrs. W. H. Koonts will instruct the group in baking.

Charter members of the organization are Marjorie Linemann, Mary Eno, Theresa Lehmann, Mary E. Anderson, Mary Louise Adair, Ruth Linemann, Betty Dunn, Helen McTaggart, Mary Ann Davenport, Rose Ann Porter, Mary Castaldi, Janett Anderson, Veronica Kienly, Dorothy Davis, Jean M. Moran, Catherine Wall, Mary McNull, Virginia Hendricks, Jane Roach and Phyllis Marvin.

LOGANSPORT MEN AT DISTRICT MEET

C. J. Elpers, Quincy Porter, Joe Eagan and John F. Dunn, all of Logansport, attended the district K. of C. committee meeting held Sunday afternoon, May 24, at Kokomo. Final plans were made for the initiation of district officers to be held June 14, at Kokomo. Fifty members of Logansport council are planning to attend the June meeting.

MISS FLORENCE HARLAN ATTENDS MANY PARTIES

Miss Florence Harlan whose marriage to John Bauer will take place at St. Joseph's church, Logansport, on June 9, has been honored guest at many lovely parties recently. Miss Helen Gremelspacher was hostess at a linen shower, Misses Katheryn and Mae Murphy entertained at bridge and Mrs. V. J. Hedde gave a prettily appointed breakfast complimentary to the bride-elect.

ST. CHARLES' ALUMNUS ELECTED SCHOOL PRESIDENT

Thomas Britton, son of Mr. and Mrs. Alva E. Britton, Peru, Ind., was recently elected president of the Peru high school student body. The young man is an alumnus of St. Charles' school, Peru. The election is the highest honor that can be obtained by a high school student and is a recognition of ability, merit and service. Under the present form of student government the president of the student body becomes president of the school council.

MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

Forty Hours' Devotion At St. Mary's, Muncie

Trinity Sunday, 1931, has been written in letters of gold across the pages of the annals of St. Mary's church, Muncie, as one of the most important days in the first year's history of the newly-established church.

Last Sunday, at the 7:00 o'clock High Mass, a class of eighteen children received their Divine Savior in Holy Communion for the first time, and at the 9:30 o'clock High Mass occurred the solemn opening of the first Forty Hours' Devotion to be held at the church.

The pastor, the Rev. Edgar Cyr, was assisted by the Rev. William Hoff, P. R., of SS. Peter and Paul's church, Huntington, who conducted the Forty Hours Devotion. Following the Masses, 300 persons attended the May breakfast at St. Mary's hall.

Impressive services were held Sunday, Monday and Tuesday evenings and at the solemn closing Tuesday evening, a number of visiting clergy attended. Priests participating included the Rt. Rev. Msgr. James Durham, Marion; the Rt. Rev. Msgr. B. Biegel, Elwood; the Rev. Joseph Bilstein, Tipton; Father DuFrane, Gas City; the Rev. Simeon Smith, the Rev. T. J. Travers, the Rev. Fred Meehling, the Rev. Edward Burns, Anderson; the Rev. Edward Fallon, Portland; the Rev. Father Wehrling, Hartford City; the Rev. Father Stoll, Alexandria; the Rev. Michael Shea, Union City; the Rev. Edward J. Houlihan and the Rev. Anthony Quinalisk, St. Lawrence's church, Muncie.

Eighteen Children Make First Holy Communion

Members of the first Holy Communion class of St. Mary's church are: Raymond Frank Wall, Mark Palmer Carey, Major Robert Lester, John James Mitchell, George Sims Carney, George Edward Fox, John Wallace Shosmaker, John Arwid Sessler, Mildred Eller, Mary Faith Lester, Margaret Louise King, Martha Jane Mitchell, Betty Ann Hall, Carmel Pocktinpaugh, Joan Elizabeth Carey, Ida Pauline Carter, Jane Elizabeth Kleinfelder, Kathleen Anita Munger.

WEEKLY CARD PARTIES AT ST. MARY'S HALL

A series of card parties are being held at St. Mary's hall, 2208 W. Jackson street, for the benefit of the parish fund.

Sees Improvement In Catholic Church Situation In Mexico

(Continued from Page One)

liamentary regimes. This lack of a safety gap to let escape the surplus steam of the right and the left in the chambers, this absence of true freedom of the press which would permit each group to defend its ideas under the protection of the law, represents without doubt the gravest danger menacing the future tranquility of Mexico, no matter what may be the good will of those at present in power. There has not yet been realised true democracy, authenticated by the freedom of the press and political debate.

Under the conditions given above, together with the eccentricity of the anti-religious laws—which are often inapplicable—and the recent accords which mitigate them, their interpretation and their application are left to the governments of the various States of the federation. These are quasi-independent when once named, and the central power has little influence over them. Some are for integral application, above all, of the constitutional anti-religious laws; the others are at least rather liberal in this matter. The latter, it seems to me, are in the majority. In the State of Nuevo Leon, for example, the Church can move with little hindrance. In those of Tabasco and Vera Cruz, on the contrary, the most elementary franchises are refused the Church. At Tabasco the Bishop has not yet been able to enter his diocese.

Lamentable Lack of Priests

The hostile attitude of certain Governors has created in some very densely populated centers a lamentable deficiency of priests. As it is still within the province of these satraps to determine the number of ministers of the Gospel, there are sections where 20,000 of the faithful are served by only four or five priests.

The central power promises to try to change this state of affairs. And since, in spite of everything, it is still all powerful in the choice of the so-called "elected" Governors, it is to be hoped that soon the spiritual necessities of the faithful will be satisfied in some centers where they are not now cared for.

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CHILDREN'S CORNER

CHILD'S LESSON FROM TODAY'S GOSPEL

Sunday Within the Week of Corpus Christi

In a great many churches today, the beautiful procession of the Blessed Sacrament is held. Children have the part in this holy service which is a cause of joy to all who see it. The innocent children follow Jesus, the Divine Lamb, wherever He goes. He blesses them in a solemn manner in the Most Blessed Sacrament.

To all of older people, this day would seem very strange unless you children were present. Remember that Jesus once said of the little children, that, only such as are little children can enter Heaven. When Jesus was on this earth teaching the people how to be good and go to Heaven, He seemed glad to have the children crowding around Him.

It is the same way today, children. Jesus in the Holy Sacrament is no doubt glad to have you gathered around Him. This is a day of special Communion for all of you. He will draw you closer to His Sacred Heart and keep you from all harm. Surely you all want His blessing, and His heavenly gifts, so be sure to receive Him in Communion today.

We say this is a day of "special" Communion, for by receiving Him, we will show our thanks for His Holy Presence always on our altars. Thank Him with all your hearts today. Ask him to remain always with you. Tell Him how glad you would be to know what He wants you to do for Him when you grow up. This is a day to ask favors of Jesus, and He will hear and answer your prayers.

The reason why Holy Mother Church sets aside this Octave, or eight days for special devotions to Jesus in the Blessed Sacrament, is because during Holy Week, when we are thinking so much about the suffering and death of Jesus, we have not time enough to thank Him for the great Gift of the Blessed Sacrament. Holy Thursday is too short a time, and is followed by the sorrows of Good Friday, so try to make up for it by being devout toward Jesus in the Tabernacle during these eight days.

A New Saint Each Week to Love and Imitate

S—St. Robert.
M—St. Medard.
T—St. Primus.
W—St. Margaret.
T—St. Barnabas.
F—FEAST OF THE SACRED HEART OF JESUS.
S—St. Anthony.

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

WEDNESDAY—ST. MARGARET

The St. Margaret whose feast is celebrated on Wednesday of this week, is known as Margaret of Scotland. Margaret is quite a favorite name among our girls, so this little story of your Patron should interest you.

The name Margaret means "Pearl." Her first Father Confessor said the name suited her perfectly, for her soul was like a precious pearl.

She had all the riches and comforts of the palaces of Scotland, for she was the grand-daughter of an English King, and married Malcolm, the King of Scotland. It may surprise you to think a person could be such a great Saint, living in the dangers of a rich court.

She loved the Church, and built many churches and monasteries. She spent much of her time making the vestments to be worn at the altar. It was her zeal which made known the true teachings of Jesus to all the people even those living in the smallest places of the kingdom.

Besides, she prayed. The day's work was never so busy that she could not find time to speak to God in prayer. Her husband, the king, soon became as pious as Margaret. With all their cares, they educated their eight children in the love of God, and obedience to His laws. She helped her husband in the care and improvement of conditions of the common people. There was never a better queen.

While she was on her death bed, she heard that her husband and oldest son had been killed in battle, and, begging God to deliver her also, and to receive her into His Kingdom, she received her last Holy Communion and died. Her holy death was well suited to her holy life. Her life shows that the heart can be kept pure for God, even among the people who live with all the riches and comforts of a royal court.

TWO OF A KIND

"I hear you stayed in the haunted house last night. What happened?"

"About twelve o'clock a ghost came through the wall just like there was no wall there."

"What did you do?"

"I went through the other wall the same way."—Miss E. R., Ind.

June --- The Month Of The Sacred Heart

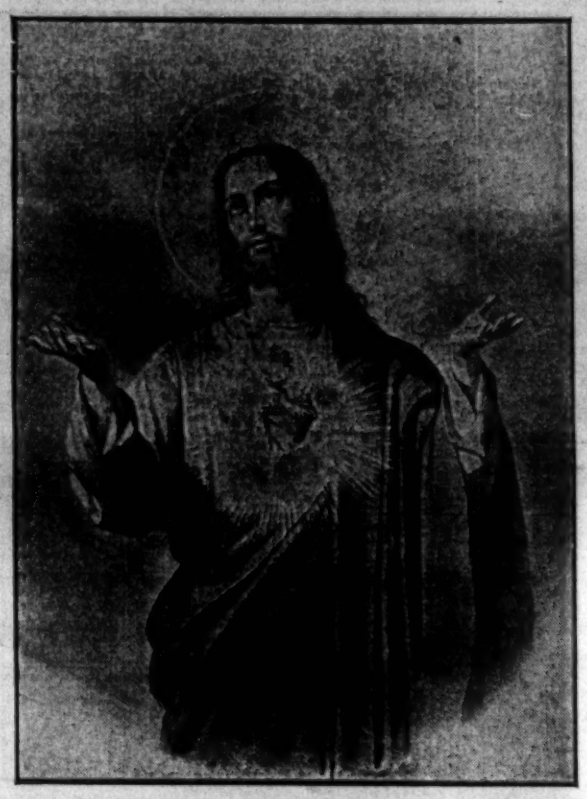
You have perhaps noticed in the little lesson from today's Gospel that the solemn celebration of Corpus Christi (Body of Christ) is held the same week as the Feast of the Sacred Heart of Jesus. The ever burning love of the Sacred Heart for our souls, is the reason He remains with us day and night in the Most Holy Sacrament of the Altar. That seems to be the reason why the Church has placed this great feast of the Sacred Heart during the eight days we are celebrating Corpus Christi.

"To Jesus' Heart all burning," is a beautiful hymn for today, with which we are all very familiar. This is a day of special offering of our own hearts and souls to Him Who gave all out of love for us. We recall today that His Love for us brought Him down from Heaven; caused Him to teach us by word and example, how to save our souls, and finally, to die on Calvary to prove His love for us. Greater love than this no man hath, that a friend lay down his life for his friend.

It was during the time Leo XIII was Pope, that the devotion to the Sacred Heart became a great devotion throughout the Catholic world. That same Pope hoped and prayed that before many years all Catholics would return to the devotion to Jesus in the Blessed Sacrament. It would seem that his prayer was heard, and that the devotion to the Sacred Heart has brought to our own time, a deep and fervent love for the Sacrament of the Altar.

Not many years passed until the Saintly Pope Pius X. urged all of us, even little children, to receive Holy Communion daily. This has brought such a change in our lives, that we see clearly, the working of God, through the advice and commands of the Popes. God's work is being accomplished in our souls, and, we are finding the full blessings of the Sacred Heart, the Act of Consecration is read, and as loving, devoted children, we should offer ourselves to Him with all our hearts and souls.

(On this page you will find the prayer we should say on the Feast of the Sacred Heart.)



ACT OF REPARATION TO SACRED HEART OF JESUS

O sweet Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar, eager to repair by a special act of homage the cruel indifference and injuries, to which Thy loving Heart is everywhere subject.

Mindful, alas, that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences; but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their Baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holydays, and the shocking blasphemies uttered against Thee and Thy Saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy Divine love; and lastly for the public crimes of nations, who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O Divine Jesus, we were able to wash away such abominations with our blood! We now offer, in reparation for these violations of Thy Divine honor, the satisfaction Thou didst once make to Thy eternal Father on the Cross and which Thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the Saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary, our Model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

LITANY OF THE SACRED HEART

(Three hundred days Indulgence once a day.)

Lord, have mercy on us.
Christ, have mercy on us.
Lord have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of Heaven,
God, the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,
Heart of Jesus, substantially united to the Word of God,
Heart of Jesus, of Infinite Majesty,
Heart of Jesus, Sacred Temple of God,
Heart of Jesus, Tabernacle of the Most High,
Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, King and Centre of all hearts,
Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in whom dwells the fulness of Divinity,
Heart of Jesus, in whom the Father was well pleased,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke Thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, Victim of sin,
Heart of Jesus, salvation of those who trust in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all the Saints,
Lamb of God, who takest away the sins of the world, spare us, O Lord,
Lamb of God, who takest away the sin of the world, graciously hear us, O Lord,
Lamb of God, who takest away the sins of the world, have mercy on us,
V. Jesus, meek and humble of heart,
R. Make our hearts like unto thine.

Let Us Pray

O ALMIGHTY and ETERNAL GOD, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in behalf of sinners, and, being appeased, grant pardon to those who seek Thy mercy, in the name of the same Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Have mercy on us

INDULGENCES

300 days' Indulgence each time the Act of Reparation is recited. Plenary Indulgence once a month under the usual conditions for those who recite the Act daily.

On the Feast of the Sacred Heart an Indulgence of seven years and seven quarantines for all present at the recitation of this Act and of the Litany of the Sacred Heart before the Blessed Sacrament exposed in any church or oratory. All who are thus present may gain a Plenary Indulgence, if they go to Confession and Communion. (S. Poenit. June 1, 1928.)

THREE THINGS

Three things to govern—Temper, tongue, conduct.

Three things to love—Courage, gentleness, affection.

Three things to hate—Cruelty, arrogance, ingratitude.

Three things to delight in—Frankness, freedom, beauty.

Three things to wish for—Health, friends, a cheerful spirit.

Three things to avoid—Idleness, loquacity, flippant jesting.

Three things to fight for—Honor, country, home.

Three things to think about—Life, death, eternity.

LITURGY LESSON

Last week, children, we told you about the priests and others who serve at the altar during a Solemn High Mass. Today we shall tell you about the "Mass of the Dead." Our children are so often present at week day Masses when Black Vestments are used by the priest, that it is well for you to know more about such Masses.

Do not forget the teachings of the Church about the "Communion of Saints." There are three parts, so to speak, in the Family of the Faithful in the Church. The Triumphant, in Heaven, the Militant, on earth and the Suffering, in Purgatory. That means, the Saints in Heaven, the Faithful on earth who are working hard to gain Heaven, and the souls in Purgatory, who are there being cleaned from any slight stains of sin which might have been on their souls at the time of their death.

Now it is easier for you to see why all of us pray for the dear departed souls, and since there is no prayer more pleasing to God than the Holy Sacrifice of the Mass, we offer the Mass frequently for the Poor Souls.

Black vestments are used by the priest, and the cloth hanging in front of the altar is black or violet. No matter how small you may be, you have noticed that black clothing and black veils are used by the people who have lost a relative. Black is the sign of sorrow and grief.

During a Mass of the Dead, there is no word nor sound of music that is joyful. Holy Mother Church joins with the sad relatives, and shows she wishes to fulfill the words of Scripture, "to rejoice with them that rejoice, and weep with them that weep."

There is no song of glory, such as the "Glory be to God in the Highest." There is no blessing of the living at the end of Mass, but all the prayers and hymns are for the souls that have been taken from earth and who may still be in Purgatory. Instead of joyful hymns, the sad tones and words of the "Dies irae"—"The Day of Wrath."

Join in the spirit of the Church and pray for the Poor Souls.

BIBLE HISTORY LESSON

Our lessons were just a little mixed, children, for a couple weeks ago we told you about St. John Baptist in prison. Today we shall have the sad Bible story of the death of St. John Baptist.

St. John had been preaching a good life, and obedience to God's Ten Commandments. The king, and his brother's wife, Herodias, did not like the teachings of St. John, so they often spoke about having John's head cut off. John was thrown into prison, but he still preached that virtue and a good life were pleasing to God. King Herod really admired St. John, and he did not wish to injure him.

On the king's birthday, the whole court was having a great birthday party. Many other people were present, and the daughter of Herodias gave a dance before them. The king was so pleased that he promised her anything, even a half of his kingdom. She spoke to her mother, Herodias, who hated St. John, and the mother told the daughter to ask for the head of John the Baptist.

The girl ran back to the king and said she wanted the head of John the Baptist on a dish. The king was sorry he had made such a rash promise but he was also ashamed to refuse her before so many people. He commanded an officer to bring the head of St. John. It was done at once, and the girl took it and carried it to her sinful mother.

In this way the holy Saint's life was taken, just to satisfy the hatred of Herodias. It was sacrificed just for a dance. Now all those sinful people are gone, but St. John Baptist, who came to tell the people about the coming of Jesus, is admired, and held in holiest memory by all right living people.

Do you remember how Jesus said there was never a greater Prophet than St. John? He was sent by Almighty God, to instruct and warn the people. They refused his teachings, even as they refused to obey the teachings of Jesus Himself. How strange that those people were deaf and blind to the teachings which would lead them to eternal happiness.

THE HEART OF JESUS

Upon a flower-decked altar bright
A lamp forever glows,
Within the circlet of its light
A stream forever flows,—

A stream whose source is bleeding Wounds.
On Calvary's rugged hill
Love burst one day Death's narrow bounds;
Clear run those waters still.

Come, wanderer; come! 'Tis broad and deep,
One draught will soothe thy fears;
Near its cool margin pause and weep,
For Jesus counts thy tears.

Come, plunge thee now those depths within:
The flood will cleanse each stain,
Purging thy soul from every sin;
Healing its every pain.

O faithful lamp! a guide thou art,
Undying night or day;
Like thee, close to that Sacred Heart
Fain would I dwell for aye.

THE ALTAR BOY'S FRIEND

After the "Kyrie, eleison," of which we told you last week, the priest standing before the tabernacle, says those words we know so well from Christmas: "Glory be to God in the highest, and on earth, peace to men of good-will." After this hymn, unless the choir is singing it at a High Mass, the priest bows over the altar and kisses it, and then turns to the people and says:

P—Do-mi-nus vo-bis-cum.
E—The Lord be with you.
S—Et cum spi-ri-tu tu-o.
O—Ett kum spee-ree-two two-oh.
E—And with thy spirit.

The priest then goes back to the Book (Missal) on the right side of the altar, and reads one, two or three prayers. At the end of the first and last prayer he bows toward the center of the altar at the words closing the prayer.

P—Per om-ni-a sae-cu-la sae-cu-lo-rum.
E—Through all the ages of ages.

Each time you hear him say these words, answer at once:

S—A-men.
O—AA-men.
E—So may it be.

After the last prayer of the priest, he places his hands lightly on the Book (Missal) and reads the Epistle. Watch for the sign which he will give you at the end. Some priests turn a little toward the altar boy, and others raise their hands a little from the Book for a moment. When you see this sign, say:

S—De-o gra-ti-as.
O—Day-oh graa-see-aas.
E—Thanks be to God.

The server now goes over to the side of the priest, and when he has moved to the center of the altar, takes the Book carefully and moves it to the left side of the altar. Notice that the book is square with the table of the altar before you move it; when you place it on the left side for the Gospel, turn it a little toward the tabernacle. Be careful, and be slow for some Books (Missals) are rather heavy.

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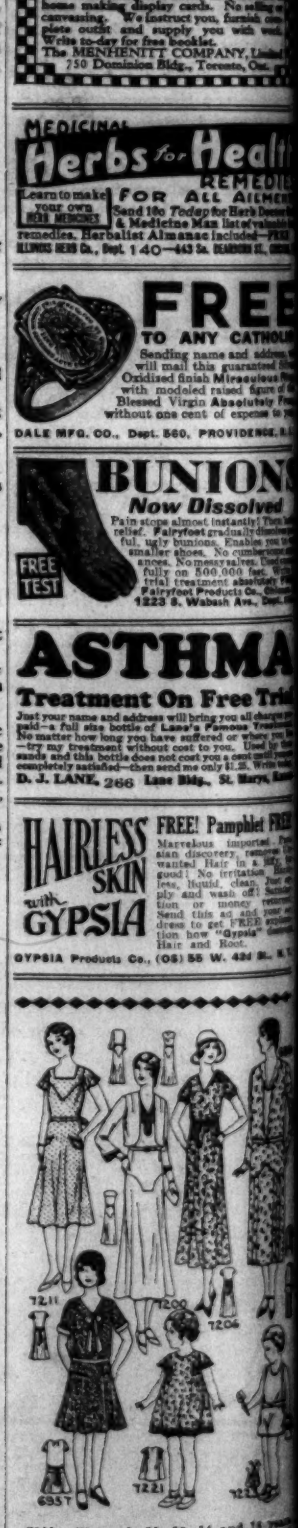

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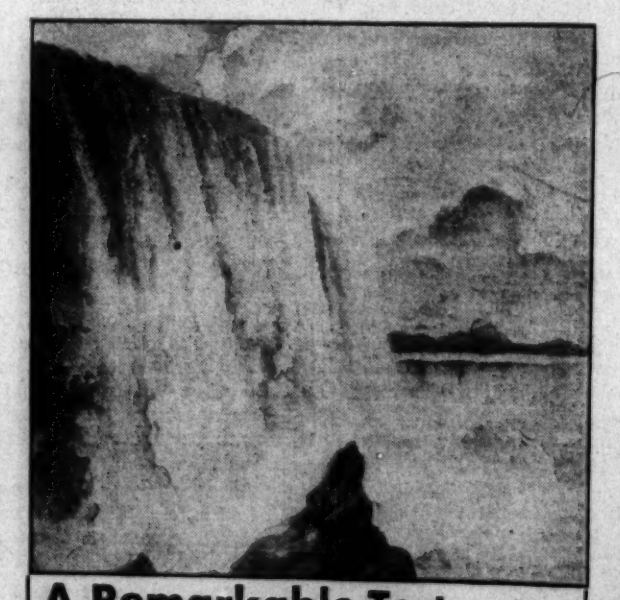

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